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Afghanistan, The Taliban, And The Battle For Islam Today

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(Extended Islamic Blessing to the Reader)

I begin the writing of this study from Kabul today, in the month of Jumadi al-Thani, 1419, corresponding to October 1998.

This discussion revolves around the issue of Afghanistan today, the Taliban Movement that rules it, its implementation of Islamic Shari'a, the fissures within it, and the suspicions that exist regarding the Taliban and their rule. [It also covers] The issue of the fighting between the Taliban, their opponents among the opposition parties, and their internal and external allies. Then [I discuss] the issue of fighting at the side of the Taliban and the suspicions surrounding that and standing with them to support the foundations of this eternal Islamic nation, the first such opportunity granted to Muslims and the People of the Sunnah after a long absence. This is a nation that came as the fruit of the Jihad of the Afghan people that has lasted nearly 20 years until the present day, and by which the Islamic Nation was shown for its weakness and its fragmentation, and for its immenseness in men, money, and support, while it sat waiting for this hope that came to pass during the crushing wars between the Mujahideen up until the time that this movement came into being which we are now experiencing and can touch today.

These issues were making me speak about them, and to witness by God to whomever is concerned about them, as an eye witness living through these events in a real way. And I have gone back and forth about it up to this day, and have delayed this testimony of mine for numerous reasons, the most important of which is the anticipation of an increase in clarity, first of all, and [secondly] the fear that some sudden change or transformation will come over this blessing we're witnessing of the Taliban. A change that will put us at the mercy of the tongues of the people, or particularly of the tongues of the brethren; these tongues that have shown us they have no mercy. This is because our brethren do not grasp the omens of the changes in the political conditions, which in turn produce changes in [political] positions, which then cause changes in legalistic political judgments, as I will show later.

I wrote a report about the Taliban following an exploratory visit I made to Afghanistan about two years ago. I wrote the report with cooperation from the information office of the Jihad Group in Egypt. It was titled "The Taliban," and ran to approximately 35 pages. Then I returned to Afghanistan on another exploratory visit in April of last year, 1997, after which I decided to immigrate permanently to Afghanistan. I came here last August, and have been here ever since (in other words, more than a year). I lived in close proximity to the events that have transpired day by day, and have lived with the Taliban in such a manner that I can write and publish this testimony, for which I beseeched God for his assistance, and which I hope is as close to the truth as possible.

A while back, I learned through some brothers who live in London, may God comfort them--and some of the learned men in London have become the most backwards of the ‘Ulama (of the Salafists)--they asked about Afghanistan, and if by the Taliban’s implementation of the Islamic Shari’a it has become the House of Islam and a place of Hijra [tc: a place to which all good Muslims should immigrate]. His Excellency [one of the ‘Ulama] replied that in it (in other words, Afghanistan), the conditions aren’t present for it to be the House of Islam, and that in its government (in other words, the Taliban) weren’t the conditions for the Shari’a. Then the brothers informed me of the disaster which befell another resident of the House of Thatcher. He asked recently about the ongoing battle in Afghanistan between the Taliban and their opponents. His Excellency answered: “In this fight, both the fighters and those they’re fighting are in hell” !!! I have heard these types of lies and distortions, and these types of sayings and Fatwas, [coming from] some of the Salafist bastards and the propaganda of the Muslims in Pakistan and some of the Arab states.

How can it be that some worshipers can spread rumors about God without any knowledge, while they’re thousands of miles away from what’s happening, and they know nothing about it whatsoever except what they find from the world media and those who are behind it. Or they get news from the telephone, with people telling them: “I encourage you with this Fatwa, I encourage you into the fire.” The Prophet, peace be upon Him, said: “Like the Sun, witness or say farewell.” What pains me is that among the Mujahideen here are those who will consider these things from afar, in all their ignorance, and decide their position based upon these Fatwas rather than experiencing these things for themselves.

After hearing these types of London Fatwas, and seeing some who are out of touch here in Afghanistan, I saw that it was truly my duty to record a descriptive and objective field testimony of the situation we and Afghanistan live in today; to place before Muslims the reality of the issue. Perhaps it will help people such as those who took it upon themselves to issue Fatwas and to direct the young men to quote God without any real knowledge. It will give them knowledge of the fact about which they are still ignorant, and that is the basis of the Fatwa and the knowledge of the judgment of God.

And so let us therefore show the Muslims in general the conditions that make up the most important opportunity given to the People of the Sunnah to transform the balance of power between the People of Islam and their enemies in this existential battle were are experiencing today. Let us set forth the pretext to whatever good people remain and to whichever ‘Ulama remain. Let us set their responsibilities before them to carry out God’s truth, and to establish God’s rule and the duties it contains for us Muslims.

I truly intended this, and I prepared some papers and worked on them for a while. Then came the events of last week, and I came face to face with the necessity of this testimony.

Events have followed one after another for the last three months as follows:

The Taliban burst forth in successive conquests toward the north, and spread its control and its implementation of the Shari’a over all Afghan territory with the exception of a narrow valley extending from north of Kabul up to the province of Badokhsan in Northeast Afghanistan, in addition to the Bamyan region, where the Shi’ite minority of Afghanistan reside

- After these abrupt changes, the western world and its media, led by America, went on alert, and Russia and the Communist nations of Central Asia that belong to Moscow to this day mobilized and threatened to interfere in Afghanistan. Iran put its media on alert, and undertook an unusual diplomatic action which incited the entire world against Afghanistan and the Taliban, and mobilized the heads of the opposition alliance (Rabbani, Mas'ud , Dostum, Sayyaf, Hikmatyar), taking advantage of the world situation to present themselves as the elite of the Earth, ready to carry out the policy of the new world order if support were given to them against the Taliban.

  Then recently Clinton came to Moscow to discuss with Yeltsin the affairs of Central Asia in light of a storm of economic collapses that foretell of the disappearance of Russia forever, God willing.

  Military aid poured into the parties opposed to the Taliban, particularly to Mas'ud and the remnants of Sayyaf's group, by air from Tajikistan. Dostum flew away on the last bygone symbol of the Communist regime to Istanbul, then returned to Uzbekistan.

  Events followed each other, and Iran escalated its position by carrying out military maneuvers on the southwest borders of Afghanistan. It followed this up by beating the drums of war by throwing the spotlight on the killing of Iranian Diplomats following the storming of Mazar-e Sharif by the Taliban.

  The news then said that Israel had entered the picture, and Israel is well known for being quick to enter into areas it considers strategic to its national security. The news agencies reported the arrival of generals of the Israeli Defense Forces in northern Afghanistan, and the arrival of aid from the IDF to Rabbani and Dostum. The world media reported on this Israeli presence in northern Afghanistan.

  In that atmosphere, the situation escalated greatly about two months after America launched a cruise missile attack on the Arab Mujahideen bases in Afghanistan. Then came America's threat that it had declared war on the Islamic terror bases protected by the Taliban in Afghanistan. America then hinted that the option was open to use strategic nuclear, chemical, and biological weapons of mass destruction against terror bases, their infrastructure, and their allies in Afghanistan if need be. In the face of this American arrogance, the Taliban held steadfast. Mullah Muhammad 'Umar, Commander of the Faithful in Afghanistan, stated that he would not give up 'Usama Bin Laden and the Arab Mujahideen, nor would he bow to American pressures. He held a commanding position after the visit of American, Saudi, and Pakistani delegations to his headquarters in Kandahar.

- On the military side, the Iranian [troop] concentrations led to the withdrawal of a large portion of the Taliban forces to the southwest. The threats of Russia, Tajikistan, and Uzbekistan, and the announcement of military maneuvers led to the withdrawal of a major additional portion of Taliban forces to the north, which has still not been stabilized. The mobilization of the Shi'ites in Bamyan, and the arrival of Iranian aid by air to the Shi'ite Unity Party led to the withdrawal of a third portion of Taliban forces to the battle lines with the Shi'ites north and south of Bamyan.

It appears that these Taliban military movements to areas of tension led to breaches in the Taliban defenses around the city of Kabul, and particularly north of the capital along the lines opposing the forces of Mas'ud and Sayyaf. It appeared that there was international coordination with the opposition forces internally, to carry out a surprise lightening attack to regain Kabul, which would have led to the destabilization of the Taliban position in the north, particularly if it had been accompanied by an Iranian attack on the southwest of Afghanistan where Kandahar and the original Taliban strongholds surrounding it are located. This retreat could have led to the sort of slaughter that had befallen the Taliban previously in the north.

As for the military events that occurred around Kabul last week, I have given greater weight to the scenario I have presented, which the national and international media have kept pointing to.

On Thursday the 5th of September, the forces of Mas'ud and Sayyaf began attacking the northern defenses of Kabul, north of the capital, along two main axes one of which lies no more than 15km from the center of Kabul. It truly appeared that the capital's defenses suffered from their paucity and from the number of those who had been withdrawn to the north, southwest, and the Bamyan lines. Attacking forces were able to gain control of key hills at the entrance to Kabul, and clashes between them and some Taliban, Arab and Pakistani Mujahideen, and Mujahideen of other Islamic nationalities continued until the attack reached its climax on the night of Monday, the seventh of September [sic], when a fierce battle broke out that lasted 13 hours until Monday morning.

That night, the Arab Mujahideen and the Pakistani, Uzbek, Turkmen, and other brothers with them held fast until new groups of Taliban arrived, plugged the existing holes, and broke up the attack. The Sayyaf forces comprising the bulk of that attack withdrew, leaving heavy losses throughout the area. Five of our beloved Arab brothers (God accept them in the fullness of His mercy) were martyred along with approximately 20 brothers of various nationalities and some Afghan Taliban. Kabul and the Taliban had lived through one of the greatest surprise attacks to threaten Kabul since the Taliban took control of it more than two years ago.

That night and the following morning, the consensus of the brothers who had met to assess the situation was that the situation was dire, and included the possibility that the city could fall if the attackers reinforced along other weakly defended axes. It was necessary to carry out a campaign to call up the Arab brothers along with some of our foreign brothers from various countries, particularly from Central Asia.

So I departed on a quick trip to the most important of the Arab senior Mujahideen brothers in Afghanistan to goad those belonging to various Jihadist groups into participating in repelling the attack on the city of Kabul. Ten days after meeting with some members of the groups, I came away firmly convinced of the necessity of recording this subject quickly. Moreover, when I looked over the general reasons I discovered two other seriously important reasons:

<u>First:</u> I grasped the very unfortunate situation that most of the senior Arab Mujahideen brothers are here, or belong to most of the well known Jihadist groups. As for those who are unaware of this battle, or who do not fully comprehend the consequences that came as a result of it, and as for those who refuse on principle to fight with the Taliban under the influence of statements, Fatwas, and various aspersions cast by some of the issuers of Fatwas and opinions within the Jihadist groups or the Arabs gathered in Afghanistan. The noticeable common denominator among most of those with whom I met was a lack of understanding of the nature of the basic national and

international struggle with the Taliban, its reasons, and what will befall Afghanistan and Central Asia as a result of the collapse of not just the Taliban but Jihadist movements in general.

The Second Reason: The belief that I still carry despite a week's having past since the attack and the shattering and disappointment of the forces of Mas'ud and the Parties, and despite the fall of Bamyan and the collapse of the Shi'ites before the Taliban forces, and despite what appears to be dissipation of danger. [This belief is] That that dangerous journey that God ordained, and the answer of those who blasphemed and vented their rage have not earned blessings. It was nothing more than a simple attempt.

The basic fight against Afghanistan, and the Taliban and the Islamic and Arab Jihadist movements therein, is being directed by the new world order. This fateful battle has not yet begun, but we are already experiencing its initial signs. It will be a long and decisive battle, not between the Taliban and its internal opponents as some naïve people imagine, but between a resurgent Islam in Afghanistan as represented by the Taliban movement and its allies among the various Jihadist forces which have sought refuge in it, and the new world order that includes a clear alliance between the Jews, the masters of the world order, the Americans and their Crusader allies, and the Rafidite regime in Iran, and the apostate collaborationist forces in the area, particularly the Arab ones, in addition to their apostate, tyrannical, ignorant allies who have sold their religion and their world, and the other various corrupt parties within Afghanistan who have all been infiltrated by the remnants of the previous Communist regime, chief of which is the militia of Dostum and the remnants of the Khad [tc: the former secret police], the Intelligence, and the Communist cadres in Afghanistan.

My absolute certainty that the in the upcoming battle, God knows, that the Taliban must continue their good works that we have experienced for the last four years. This battle requires a true and serious call to arms of all possible Muslim forces, and their gathering to defend against this assault on our Afghan brothers:

1. Because of their implementation of the Islamic Shari'a
2. Because of their sheltering of the Mujahideen and their supporters
3. Because of their rebellion against the new Jewish Crusader world order

It is a war of existence, and it is very painful that some of our dedicated brothers have had to take on this frigidity and lack of concern instead of other matters.. The chief among those obligations is to call them to arms: the senior Arab Mujahideen brothers in Afghanistan first, then the Jihadist groups that have presences and interests of various sizes in this important base of Afghanistan; third, those who carry out Jihad in the path of God everywhere; and fourth, Muslims in general in this duty.

By the grace of God, I emerged from that journey among the brothers here, in addition to the information I had from constantly following the general situation here and abroad, with a clearer picture of the Arab situation, with sufficient imagination/vision, and God knows, about all of the provocative suspicions surrounding our participation with the Taliban in this battle, to the limits of my belief, which is sufficient to know all of the abuses and suspicions heaped upon the Taliban, which allows me to make the testimony that I present in this study, by beseeching the help of Almighty God. I ask Him to show us all the truth, verily, and reward us His followers and to love us. And to show us courage and reward us, making us his first chosen, and to make war upon his enemies.

Before proceeding to the heart of the discussion, which is the reality of the Taliban, the reality of their enemies and our presence among them, a political description of this reality, an understanding of Shari'a rule in this type of situation, and the issue of the doubts surrounding participation in this fight and various sundry doubts, I see it as beneficial to present three fundamental and very important points intrinsic to this discussion. They are:

First:

I want to assure, particularly the brothers here in Afghanistan, that participating in this fight on the side of the Taliban has presented doubts and has given rise to much inquiry on the part of many with whom I have met on various levels. They [the doubts] are still present in the others. Therefore this subject must be dealt with among those whose opinions differ on this matter, as a factual and legal guide/indicator, first of all, and by the supposed Islamic morality amongst Muslims generally, and the Mujahideen in the path of God, and wishing to gain His favor, in particular.

We must warn everyone of the discord that Satan will attempt to sow between the brethren as a result of this dispute. Within the bounds of my knowledge and experience of the brothers here in general, the vast majority of them are waging Jihad here in Afghanistan or in other places, or came here with the intent of Jihad or to prepare for it. Not one of them has been slurred for abstaining from Jihad, or accused of cowardice, or any other insult we would think of as a reason for not being convinced to venture forth and participate in this fight. Therefore, it doesn't have to be that one whose doubts have faded will come and participate in this fight, or be made to cast aspersions on those who don't participate or aren't convinced in a manner unbefitting Muslims, let alone Mujahideen and travelers with Muhammad in the path of God.

On the other hand, within the bounds of my knowledge, I don't know of anyone who is participating or is convinced about participating in this fight who has ventured forth for the world or to please anyone but God. On the contrary, what I could feel from them was their conviction for this Jihad in the path of God, their desire for His satisfaction, to witness for His sake, for the victory of His religion and those who live by his Shari'a, and in defense of those who flee because of their religion from the oppression of various tyrants of the Earth. It is not right for anyone to abstain from this Jihad, this fight, or to not be convinced to throw out our brothers the Jihadists who are defending each other our Earthly possessions, but the houses, fortresses, and refuges of those who are not yet convinced. Satan is not pulling them to defend their feelings that they are accused of selling out their principles for money and injuring those who go forth when they have not gone forth. This is what we think of our brethren the convinced and the unconvinced among the Jihadists and the travelers with the Prophet in the path of God. We do not bear witness to ourselves, nor our brothers, nor anyone created by God. This is what God has revealed to us.

God said: "Say to My servants that they should (only) say those things that are best: for Satan doth sow dissensions among them." [tc: Surat Bani Isra'il, Verse 53]. And the Prophet, peace be upon Him, has

Second: I will clarify this here, and then come back to it at the end of this study, God willing. And this is that the legitimate political Fatwa, just like all legitimate Fatwas and all other pronouncements in the religion of God, are built upon fact that must necessarily have God's judgment as a part of it. So when many Fatwas were issued, such as the judgments about chastity, worship, selling, and inheritance, and other similar ones, the basis for those judgments and Fatwas was that they were firmly decided and set forth in great detail. However, legal political judgments from the world of man, and his groups and movements, and God's judgments of man's political and military struggles are based upon the judgment of the current situation he's in. Judgments and rules are originally stated and known in the book of God, the Sunnah of the Prophet, peace be upon Him, and the sayings of scholars, learned ones, and jurists of the Islamic Nation throughout history. However, when the hearts of the faithful are between the fingers of The Merciful, he causes them to beat as he wishes. When this back and forth in a person reaches the point where a man goes from being a believer to being a non-believer, then goes from being a nonbeliever to being a believer, he comes to sell his religion at the marketplace of the world somewhat.

For this fundamental reason, these legal political judgments which we were forced to adopt vis-à-vis an individual or a group of people transformed according to the set rules and measures that we pointed to continuously of loyalty and innocence, and the conditions of worship that follow from them.

Whoever becomes a believer gains the rights of all Muslims to loyalty, assistance, etc., but if he then becomes a non-believer we still have a duty on our conscience to consider him innocent. The rules and judgments of God's religion are set; what changes are the hearts and situations of the faithful. The judgments are set, and therefore our positions with regard to people have changed to legal imperatives because it is the truth of God, and the truth of His religion.

Examples of this truism, which people today have forgotten whether through ignorance or because of fanaticism, mutual hatred, or heresy, are plentiful throughout the passage of history, and throughout Islamic history in the stories of the Prophet and his followers up until this day. It will remain thus as the Sunnah of almighty God.

"So when the sorcerers arrived, They said to the Pharaoh: 'Of course—shall we have A (suitable) reward If we win?"' [tc: Surat Al-Shu'ara', verse 41]. And they had a legalistic judgment of loyalty to their pharaoh. A day passed after the meeting between the pharaoh and the Prophet Moses, peace be upon Him. "They said: 'Never shall we Regard thee as more than The Clear Signs that have Come to us, or than Him Who created us! So decree whatever thou Desirest to decree: for thou Canst only decree (touching) The life of this world.'" [tc: Surat Ta-Ha, verse 72]. Their judgment became the judgment of every believer. The Companions, before Islam, one of them had the right of innocence. After he became a Muslim he had the right of loyalty. Some, after they became Muslims they became apostates and began to fight amongst themselves. He [one of the Companions] returned and ruled that they were still worthy of loyalty, assistance, etc. Mu'awiyah Bin Abi Sufyan, God bless him, was oppressive to 'Ali, God bless him and fought with him to become the legitimate Imam. Hasan, God bless him, became an ally of his [Mu'awiyah], the general population of Islam met and made Mu'awiyah the legitimate Caliph, with whom the Kharijites must fight against the oppressors, etc.

Here's an example in Afghanistan: The Jihadist parties led the Jihad of the Afghani people against the Russians and the Communists who represented an assault on Islam and the Muslims of

this country. The consensus of the ‘Ulama of Islam and the leaders of the Islamic efforts at that time, which Shaykh ‘Abdallah ‘Azzam, God bless him, passed along, made known, and thought important enough to write down, was to make Jihad against that assault an individual duty on every Muslim. Then the Russians left, and the heads of the Jihadist parties began fighting amongst themselves, and there were those who were further and those who were closer to the truth. Then things got mixed up and there was widespread infighting and discord. Then it stopped, and the discord and struggle which was not in the path of God was isolated.

Then the Taliban appeared and set about ruling by the Shari'a and spreading security among the people. The alliance of the world organization in all of its strata, with its corrupt and its Communists within Afghanistan were against them and against those who fled with their religion. And against them there came an enemy alliance made up of people who were heads of the Jihad against the Russians. Among them there were those who declared Jihad such as Rabbani who pledged his allegiance to the West and its plan for Afghanistan, and who congratulated the American cruise missile strike on his own country because it was fighting terrorism. And the news of aid from the Jews became an open fact. Another one of the heads of the Jihad resorted to an alliance with the Rafidites [Iranians], and they played their cards in Afghanistan. A third, who was a symbol of the Jihad two years ago is today fighting on the side of the Communists against the desire of the legitimate world, and is insulting them as much as possible. Legitimate rulers and situations have changed in succession.

I have repeated in my this testimony of mine about the Taliban and the battle of Islam today in Afghanistan against the international and domestic tyrannical blasphemous alliance, despite what good I have learned about the Taliban by living with them for two years, fearing that what God would write would change. Or that the good among them would go, to be succeeded by the corrupt who are ever present, and by that we become a target of all who are ignorant and spiteful to mar our previous support even though it was righteous, in fact righteous and an indication of righteousness.

However, the situation now, when I mentioned the reality of the battle now, until when will we be silent about the right of assistance and what it requires for fear of the tongues of people, or in order to please them to an extent you don't realize……Then I asked myself how we can fear people when we should fear God, and the Prophet, peace be upon him, said that: "I witness that he who does good things is good, and he who does harmful things is harmful." And God commands us: "The witnesses should not refuse when called upon (for evidence)" [tc: Surat al-Baqara, verse 282].

This Imam Ahmad wonders, perplexed, "If an ignorant person spoke, and the world were silent, then when would the people learn the truth?" All of this calls to us, and the battle heated up and began slaking its thirst against the Taliban because of their insistence on the Shari'a over the world regime, and because of us, and because of our sheltering the Mujahideen. All of this calls us to provide witness to the truth to them and to their enemies, and to delineate our position vis-à-vis this battle. Then we must say to all the people with our mouths full, just as God said: "We bear witness only to what we know, and we could not well guard against the unseen" [tc: Surat Yusif, verse 81].

In all frankness of truth and clarity, this is our position to what is happening today. If God wills, none but the Taliban are able, and none other. By virtue of God's Shari'a, we are not able to change our position about them [the Taliban] even under threat of being accursed. Man cannot change his position about someone for whom God has shown to be true, for as God said about them in Surat al-Ahzab: "Verily God knows those among you who keep back (men) and those who say to their brethren, "Come along to us,"

death: but when the fear is past, they will smite you with sharp tongues, covetous of goods. Such men have no faith, and so God has made their deeds of none effect: and that is easy for God" [tc: Surat al-Ahzab, verses 18-19].

Third: Before embarking on my subject, there is another obvious and well known matter upon which ancient and modern 'Ulama agree and to which I would like to turn our attention.

In summary, this issue is that the Mufti can only construct Fatwas by relying on two things: the first is the knowledge of the facts of the issue, its context, and its particulars, and then [secondly] the judgment of God upon similar issues. Then he can determine the proper course in implementing God's law upon the issue. If the Fatwa is built upon ignorance of either one or both of these things, then this is a calamity. If one is ignorant of the issue or of God's guidance on it, then true judgment has not been rendered and the judgment that has been rendered is not appropriate to the issue and the judgment can rightly be called mistaken.

I have looked back over most of the situations I was personally aware of for which a Fatwa was issued by the Muftis or jurists of the Shari'a, and whose judgments were either true or mistaken, and I have found that in the majority of cases where the judgment was mistaken, the reason for this was ignorance of the facts surrounding the issue, or the situation was ill described by that person asking for the judgment. Because of the ignorance of both of those people [the asker and the Mufti] of the original fact, they get the solution to a different problem.

Generally speaking, the judgments of God are clear from His book, the Sunnah of His Prophet, peace be upon Him, and the sayings of the 'Ulama that have been written down in the books that God has preserved for us. The problem, however, is in understanding the particulars of the issue. The 'Ulama, even the most dedicated of them, have mixed up the politics and the issues of our struggle which are contrary to the truth with some various assertions of our enemies, and this has made them ignorant of our domestic reality to say nothing of our international one. As a result, you'll see one of them does not hear the news, doesn't live with the people, and does not realize what is going on around him.

A person asking a question will come and describe to him [the Mufti] his situation, each according to his conditions: for instance, someone from the government intelligence service, or someone from the opposition parties, or some other ignorant person…and the Shaykh knows the judgment of God and implements it according to these false descriptions that came to him, and we end up with Fatwas that almost make the heavens fall, the Earth shake, and the mountains fall…

Yes, many are the cases when people simply do not know and are not intentionally ignorant, but the rest of the Fatwas that are issued for political and legalistic issues and that are mistaken stem from situations where the mufti is simply in ignorance of the facts of the people involved in the issue. This is particularly so in the Jihadist movements and the Jihadist groups where there are precious few 'Ulama, and those who are there, I'm sorry to say, are mere students who have broken down this door and who have insufficient knowledge and no understanding of the reality of the conditions. There is no strength and no solution but by God.

Even in those situations where they have trusted in God, and have asked those who are more knowledgeable and have stood by the judgment of the Shaykhs, they are still ignorant of the political situation of the people and the parties to the struggle. My speech here is directed only at those brethren who have sought knowledge and who wish the truth. It is not for those 'Ulama who have concocted judgments and who have simply invented rulings [they attribute] to God. Those are Satanic works and we ask God for reprieve.

My honorable brothers: The issue is clear. In medicine, the drug for every sickness is known; if you know the sickness then you can request the drug from anyone who knows about it, even without a doctor. The problem is simply to determine the type of sickness or to diagnose it. But many people have died because the doctor misdiagnosed the sickness despite his knowledge of the drug for every sickness…

Look at what Ibn al-Qayyim, God bless him, has compiled in his invaluable book "A'lam al-Muwaq'in" in part 4, page 199 (from the Dar al-Fikr printing), he says, God bless him: "Benefit 23: Abu 'Abdallah bin Battah in his book taken from the collections of Imam Ahmad, said "A man cannot set himself up to pronounce Fatwas unless he first has five attributes: first he must have intent, for if he has no intent there will be no illumination upon him or his words; secondly he must have knowledge, a dream, sobriety, and tranquility; thirdly he must be strong in what he undertakes and in his knowledge; fourth, he must be self-sufficient even if people chew him up; and fifth, he must know the people."

Ibn Al-Qayyim, God bless him, then explained what Imam Ahmad said, and we quote what he said about our witnessing, which is "Fifth, knowing the people." He said, God bless him, on page 204: "As for his saying "Fifth, knowing the people," this is a great principle that every Mufti and ruler is in need of, for if he were not knowledgeable in ordering [that which is permitted] and prohibiting [that which is not accepted], then he would implement one over the other; he would favor that which corrupts over that which benefits. If he were not knowledgeable of people he might imagine someone to be an oppressor when in fact he were oppressed, or vice versa, or he might see something as true when in fact it might be false, or goodness when in fact there maybe deceit, or an atheist instead of a friend, or a liar instead of someone who tells the truth. All falsehood wears a garment and under it are lies and sin, and he is ignorant of people and their deceits and tricks. The fatwa changes with the time, place, and situation. All of this is from the religion of God as it was revealed." This concludes the words of Ibn Al-Qayyim, God bless him.

We are now in this situation. We live with those who wish to wage Jihad in the path of God, to defend against this onslaught in every place, among which is Afghanistan. We acknowledge what everyone knows, and that is the paucity of 'Ulama who are able to train the people in Jihad in the path of God. Most Sunni 'Ulama, very sadly, are orators playing a part in front of a crowd with this knowledge, while they have been entranced by devils and their servants the rulers, the sultans, and those apostates who are agents of the Jews and the Christians to whom they have pledged their allegiance.

What we are left with, then, is a paucity of those good 'Ulama who enjoin the good and reject the unacceptable, and who wage Jihad by themselves with their own actions and their own tongues. These men are still the enemy who are kidnapped, murdered, imprisoned, and exiled…But we still have the knowledge of the judgment of God in the matters which we are experiencing and whose fires we are crossing through; we know the details of their reality and we will leave them to any of the few good 'Ulama that remain. We ask them, and they answer us, and we keep their news to ourselves. As for the students of Islamic jurisprudence or seekers of higher learning among the Mujahideen, they are very few in deed. They expend their efforts searching for like judgments, as we are, in stacks of books and between the lines of the pages for the rulings of God in the matters of fighting against the onslaught of the original infidels, the apostates, and tyrants, the Kharijites, etc.

The basic problem, however, remains before all of them, even the good among them: how to describe precisely the reality of the issue; our reality as weakened believers in God and those who stand with us, and the reality of our enemies the infidels and those who stand with them, most importantly the peoples of our own countries. This problem is the basis of the confusion that we are experiencing, among which [confusion] is the issue of our fight today in Afghanistan at the side of the Taliban, which I will outline, God willing, in this study, and to which I will devote all of my efforts. An index of its contents is as follows:

Part One: A comprehensive description of our reality in this fight.

- I will outline the political reality and the current condition of the Taliban. I will say what is [good] about them and what is against them as far as I know.
- Then I will outline the political reality and the current condition of the enemies of the Taliban, their situation, and who is behind them.
- Then I will outline our reality: we the remnants of the Arab Mujahideen in Afghanistan and others like us who came seeking refuge from the tyrants and the control of our infidel apostate leaders and their allies who are besieging this country. I will also describe the reality of the pursuit of us and those like us by the World Order for the purpose of the international game that God has chosen the Jews and Christians to play at this time.

Part Two: I will present the basic matter, which is made up of three issues:

1 What is the judgment of the Taliban as a government in Afghanistan and, as a result, what is the judgment of Afghanistan today? Is it a House of Islam to which it is a duty or it is permissible to immigrate?

2 What is the judgment of fighting at the side of the Taliban—being Muslims, even with whatever shortcomings they may have—against this type of onslaught being brought by the world and their local allies. Irrespective of our duty to fight at their side, is it permissible or is it a duty to defend with them or not?

3 What is the judgment of fighting at the side of the Taliban. We sought refuge with them. They sheltered us and came to our aid, and they were targeted by the onslaught of the Crusader, Jewish, and Shi'ite infidels and their allies for numerous reasons, among the most important of which was their aiding and sheltering of us. Do we defend ourselves with them, and defend them because they are being attacked because of us? What is the judgment of this fight? Is it permissible, is it a duty, or not?

As for describing the reality of the matter, and the reality of its three constituents—the Taliban, their enemies, and us in between them—I will set forth my own detailed testimony, and I will bring it out, God willing, to the best of my abilities. As for the legalistic judgment of these matters, I will tell you of my convictions in them, which have been constructed via two methods, as with the rest of the previous Fatwas, books, and tapes that I quote from or tell of. I have asked about them from the most knowledgeable thinkers on Islamic jurisprudence and Jihad, and on rendering aid in the religion of God. I learned their evidence, I verified its veracity, and I quoted it. I also searched through books and papers of Shari'a, found judgments and Fatwas from the Salafi 'Ulama which concord with the reality that we are now in, and taken them as my own to reveal them to the people and to the young men. In view of the fact that these questions are seldom asked, I will mention what follows:

Part Three: I will summarize the uncertainties surrounding the subject of the Taliban and fighting alongside them, and I will answer them [the uncertainties] according to my ability with God assisting me. Then I will conclude the study.

For almighty God said: "The witnesses should not refuse when called upon (for evidence)" [tc: Surat al-Baqara, verse 282]. God also said: "O ye who believe! Stand out firmly for justice, as witnesses to God, even as against yourselves, or your parents, or your kin" [tc: Surat al-Nisa', verse 135]. Finally, almighty God said: "Their evidence will be recorded, and they will be called to account!" [tc: Surat Zakhruf, verse 19]. God will assist.

This description I consider to be the basic fact that must be known and understood before moving on to addressing the legal judgment on these three basic questions.

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Part One:

The Facts Of The Struggle And The Parties To It In Afghanistan

First: The Taliban Movement "from the beginning of the movement to an emirate of believers." Its reality as we have lived it up to now. Its pros and cons from our first-hand testimony.

As I mentioned in the previous report I wrote about Afghanistan and the Taliban movement, which was published less than two years ago with the title "The Taliban," I summarize what was apparent to me after that in a basic scope:

1. The Taliban movement was born in Kandahar as the natural and spontaneous result of the tremendous corruption and the widespread tribulation that prevailed over Afghanistan as a result of the struggle between the former Jihadist parties over authority, particularly the struggle between the government of Rabbani and the parties that came in with him, and Hikmatyar, who wrested the government from him [Rabbani], and the alliance that followed between these Page 14:

two sides and the Shi'ites, behind whom was Iran, and with the Communist remnants represented by the militias of the Uzbeki Dostum, supported by the Communist Asian countries, Russia, and also the Afghani Communist Party and its twin doppelgangers Khalq and Parcham, and the remnants of the Communist intelligence in Afghanistan (the Khad).

The tribulation of that war reaped nearly 40,000 Muslim civilians, destroyed Kabul and many surrounding areas, and burned it for future generations or just about. The Agricultural and Commercial Life Movement stopped work, and the country's infrastructure was destroyed, roads were cut, roadblocks spread, as did looting, plundering, rape, crimes against the peoples' lands and property, killing without accountability or oversight, and immorality and straying from the righteous path…

2. The movement began when a small group of Afghan students of Shari'a [tc: i.e., Talibs] and Mullahs in Kandahar began pursuing some thieves who had robbed a convoy of travelers and had kidnapped some women near Kandahar. The students, the head of which was Mullah Muhammad 'Umar, got possession of the thieves' weapons, and found some of the women killed. The thieves then fled Kandahar with the students behind them. They [the students] removed the governor, who belonged to Rabbani, due to his inability to recon with the thieves, and appointed Mullah Muhammad 'Umar as their leader. They then announced the implementation of the Shari'a in Kandahar.

3. The news of the peace and security that had resulted in Kandahar spread, and delegations of students came as did the people of the southwest provinces surrounding Kandahar, and they demanded that these students take over the administration of these states, and implement the Shari'a. They helped them in placing those states under their control and the Shari'a rule, and thus the Taliban gained control over a fifth of Afghanistan without fighting; quite the contrary, based on the wishes of the citizens for the Shari'a and for security.

4. Pakistan had lost its cards in Afghanistan by transforming Hikmatyar until he reconciled with the government of Rabbani, and accepting him as a minister in it as a fait accompli after seeing him as not serious on the list of opposition with nothing else to be done but to shell Kabul from its surrounding mountains without end in sight. Pakistan saw in the Taliban a new force and a pawn that could alter the balance of power that had swung in the direction of India, Iran, and Russia, all allies of Rabbani in the area. So it [Pakistan] supported the Taliban Movement, and cleared the way for religious movements and the elders of Pakistani religious schools where many Afghan students studied in areas adjacent to Afghanistan in the provinces of Sarhad and Baluchistan. So Pakistan supported the Taliban, facilitated the movement of students to Afghanistan to join the Taliban, and opened the borders so that needed food, fuel, and other items could reach the Taliban. Then it announced its position supporting the Taliban in the face of the Rabbani government, and its fight with the Taliban continues to this day. I will present details of the reasons, and the reality of the Pakistan-Taliban relationship in Part Three, which is an answer to the uncertainties surrounding the issue of the Taliban and standing beside them in their fight, God willing.

5. The Taliban continued to roll along as a result of the standing of the scholars, jurists, and the students of Islamic jurisprudence in the in the Afghan society. The Taliban advanced to the other provinces,

north and east, and Rabbani, the governor in Kabul, slyly did not announce a position about it because he knew that the forces of his rival Hikmatyar were what stood between them [the Taliban] and Kabul. On the contrary, he offered his assistance to them as a legitimate movement

concerned with dealing fairly with what is forbidden. But Hikmatyar issued an order to his forces not to surrender to the Taliban, and fighting began between them in the Ghazni area, then northward arriving in Kabul, where his positions fell one after another without a fight or with only light fighting. Then most of the commanders and parties, even the [4 words], and the other parties, such as the party of Yunis Khalis and the forces of Haqqani, surrendered their positions to the Taliban in Baktiya and Khowst. Most of Sayyaf's commanders refrained from fighting with the Taliban, and surrendered Nangarhar and its capital Jalalabad when they saw the behavior of the Taliban, their implementation of the Shari'a, their ordering that which is accepted and forbidding that which is not accepted, their spreading of security, and their pursuit of bandits, making roads passable…etc.

6. The Taliban arrived at the outskirts of Kabul and presented Rabbani with a demand made up of a number of points, the most important of which were:
- Implement the Shari'a
- Kick the Communists and their henchmen out of the government
- Get women out of the offices of national government
- Outlaw corruption, indecency, movies, music, and immoral videos which had proliferated in Kabul

It [the Taliban Movement] requested from them [Hikmatyar's forces] a delegation to negotiate with them, but Mas'ud, his Minister of Defense, after having promised them he'd disarm, cease fighting with them, and begin talks with them, double-crossed them the following morning. He killed a number of readers and reciters of the Qur'an from the delegation of students who came with them, and it's worth mentioning that the number of those double-crossed who were killed in the mosque was nearly 250 students.

The Taliban attacked Kabul, which fell very quickly on the night of 26 September 1996 because of a lack of confidence between the two parties defending it, Mas'ud's group and Hikmatyar's group. Before dawn, the Taliban entered Kabul after some light fighting with some of its defenders from the forces of Mas'ud, Rabbani, and Sayyaf. The parties fled to the north, to establish the fight at the line of Mt. Siraj, the mouth of the Salanj pass, and the northern provinces. It had been two years since the advent of the Taliban, and the Taliban had gained control over the provinces of the east, south, west, and the northwest up to Heart. What remained was most of the north, comprising about 15% of the area of Afghanistan and stretching from Badakhshan, to Takhar, to Samangan, to Balkh and its capital Mazar-e Sharif, to Faryab and Badghis, with the exception of the province of Kondoz, which the students had controlled owing to the presence of commanders and a minority of Pashtun who had stood with the Taliban. The province of Bamyan, in which the Shi'ite minority of Afghanistan lives and which the Shi'ite Unity Party of Iran controlled, remained with the opposition alliance.

7. In the middle of last year, 1997, the Taliban moved northward and snatched control of most of the northern provinces. The capital of the opposition, Mazar-e Sharif, fell into their hands, and the world thought that the matter had gone well for it in Afghanistan. However, some of the Uzbek militia forces who had made peace with them [the Taliban] and submitted to working with them betrayed them, and this led to a horrible massacre that their [the Taliban's] forces were subject to and in which between 10,000 and 15,000 Taliban died according to the numbers what were mentioned in the

Thousands of corpses remained exposed and unburied, and they had on them evidence of torture, maltreatment, mutilation, and murder. Then, things returned to how they had been before this advance.

8. The battle lines remained static from the middle of 1997, when the Taliban resumed their advance northward with greater caution, and the northern provinces fell into their hands one after another once again. They gained control of Badghis, then Faryab, then Mazar-e Sharif, then Samangan. They then pressed southward and gained control of the northern approaches to Bamyan in addition to areas of Badakhshan. Dostum's forces collapsed and fled to Uzbekistan, and there remained no military force in front of them except for the forces of Mas'ud, [which were] in the narrow valley extending from Panjashir to Mt. Saranj to Tsharikar to the northern approaches of Kabul, where Sayyaf's forces, in addition to the Shi'ite Unity Party in Bamyan, joined him. Bamyan fell at the beginning of the current month, September 1998. Before that, the Kayan valley, where the Isma'ili Aga Khan forces (a minority in Afghanistan), fell. The Taliban took control of weapons, and it's worth mentioning that the Followers of the Sunnah had not entered this valley for 800 years. The Taliban pushed southward in pursuit of Mas'ud's forces by way of Ghowrband, where Mas'ud and Sayyaf had nothing but one opportunity to attack Kabul in an attempt to capture it and tip the balance of power in Afghanistan once again.

The attack on Kabul of which I spoke in the preface happened at the beginning of this month, September 1998. The day was saved, by the grace of God, by a group of Arab, Uzbek, Turkestani, and Pakistani Mujahideen and some Taliban forces, who alerted their forces and supported the defenses of the city, which looks more impregnable today as I am writing this report, a mere 15 km from these tense lines that are hot to this day.

If I were to mention some notes about the Taliban through my observation of this movement and living in Afghanistan with it, being in close contact with them and the country generally for nearly two years, I would summarize by mentioning a group of the most important negatives and positives that can be said of them. I will begin with the positives:

The Most Important Positive Attributes of the Taliban Movement

1. At the top of the list of positive attributes of the Taliban, without a doubt, is their implementation of the Islamic Shari'a and their serious dedication to this since their founding. They implemented the Shari'a in every inch of ground they laid their hands on; where before it had been limited to the city of Kandahar, now they control nearly the whole of Afghanistan today despite the gaps in this implementation that I will mention in the negative attributes. In any case, those who support the Taliban and those who oppose them, in equal measures, agree that they are dedicated to implementing the Shari'a and establishing legal punishments via Shari'a courts, Shari'a judges, and 'Ulama who form the cornerstone of the current movement based upon the learned and the students of Islamic jurisprudence.

Legal punishments were imposed even on some Taliban. Kabul, for instance, saw the execution of a student from the Taliban movement who had unjustly killed a man; he was beheaded. I also heard of the imposition of Islamic punishments upon thieves and adulterers, and I myself witnessed the punishment for stealing being carried out in the city of Khowst.

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The punishment for bandits was carried out when I was in Khowst also, and their bodies remained hanging for days so that people could appreciate [the seriousness of the crime]. News of their serious implementation of the Shari'a can be found and witnessed first-hand and continuously throughout Afghanistan.

2. The foremost of the positives of the Taliban after the implementation of God's Shari'a is the spreading of security and securing the roads. This was a spontaneous result of the implementation of the Shari'a and legal punishments, particularly the punishment for theft and the punishment for banditry. The roads were secured, which the people of Afghanistan attested to, to an extent that had not been seen for decades, not during the stern Communist regime and not during the reign of the king with his brutality and his deployment of police everywhere. This is one of the secrets of God's Shari'a. It's not a stern warning, nor brutality, nor the power of laws.

As for today, weapons have been gathered up, and carrying and transporting them has been forbidden. Thieves have fled, and I've even been told stories of some of them [the thieves] returning stolen items to their owners so that the Taliban would not pursue them. Most of the big thieves and road bandits fled to Pakistan, joined up with the opposition forces, or vanished without a trace. This fact has been acknowledged by opponents of the Taliban, and has been heard from some employees of the United Nations and [other] organizations. They mention this grudgingly in the course of their grumbling and their campaign against the Taliban, and their hopes that it [the Taliban movement] will disappear from Afghanistan and that the parties [the Northern Alliance] will return.

The Arab Mujahideen who remained during the time of the civil war until the coming of the Taliban have told stories and given important testimony of the corruption of the parties. They said that between Jalalabad and Towarkham, a mere hour's drive by automobile, there were several roadblocks of the Parties, and likewise along the roads they [the Parties] would take oppressive taxes from poor people so that no one traveled along these roads with their goods, their belongings, or their families. As for today, from the standpoint of security it is scarcely believable that this is Afghanistan when it had always been a place of fighting and banditry.

1 Perhaps the third positive of the Taliban was their order outlawing forbidden things. In this regard, they established an independent ministry with troops and soldiers and vehicles and preachers who would circulate through the streets of the city imposing on merchants and people and women proper behaviors, calling people to prayer (since mosques and group prayer had flourished). Televisions, videotapes, music, and outward signs of corruption were completely done away with. These patrols were a great presence for the people, despite what I will mention about them in the "negatives" to follow. Among the most prominent of the positives is that they imposed the veil, they outlawed the cutting of beards, and they imposed other Islamic symbols.

2 They eradicated the Communists remnants and spread the preaching and the teaching to the people and they Islamicized the employment framework for the country which had been based upon the Communist and secular remnants, and this was a noticeable observation which I witnessed myself. The Taliban liquidated the Communist cadres, most of which had fled from the country and hidden their children; scared, watched, and surrounded. At the time when the forces of Rabbani were primarily from the Communist remnants, and one of his highest ranking

military commanders,

General ‘Asif, was a red Communist who had graduated from Moscow for the war against Islam. Whereas before the employees of the Khad and the Communist party had been spread out throughout the halls of government, now you find that the Taliban have pursued, liquidated, and kicked them out. I, myself, have entered a number of ministries for the purposes of obtaining various official documents certified, etc.

and I have found on more than one occasion, none of the employees were in their offices. An official from the preaching and religious guidance [ministry] had gathered them in a hall to teach them religion. Once I saw in the planning ministry, while I was waiting for one of the employees, all of the employees of the ministry gathered in a hall and written on the chalk board was "I have only created Jinns and men, that they may serve Me" [Surat al-Zaryat, verse 56]. I asked them about it and they explained that the policy of the Taliban is to appoint mullahs or students into fundamental positions and directorates and keep those employees there until more Taliban can be trained to administer the country. The students worked on courses in administration, the Arabic language, foreign languages, diplomatic affairs, and other similar subjects. At the same time, they preached to the employees, most of whom had made up a stratum of the ignorant [of Islam] or those who took advantage of the situation and who had walked hand in hand with the previous regime in ignorance and desire.

As for those with proven Communist backgrounds, they were hunted down and imprisoned, or at the very least fired from their jobs. That was if they were not killed openly or secretly. Thousands of employees were fired from the government for this reason or because the Taliban could not check out their stories. As for women, they disappeared completely from the workplace. It had been mentioned to me that during the era of Rabbani, women had even been in the ministries of religious endowments, religious affairs, and even in the ministry of justice!!

The Taliban opened hundreds of religious schools to spread the preaching of Islam on the one hand, and on the other hand, to raise the number of Taliban that the war has killed off little by little. I visited one of these schools in Khowst, and there were 700 students in it, studying for a period of two years under mullahs and 'Ulama. Residence halls cafeterias and good libraries had been prepared for them along with a team of teachers. They learned religious sciences and the Arabic language, and they invited us to give them lessons in the Arabic language to the best of our abilities and they welcomed us very warmly.

1 (The author omits this numbered paragraph and begins anew with paragraph number 6)

2 Rebuilding the infrastructure, rebuilding factories, re-grading destroyed roads, and rebuilding destroyed bridges, etc. After the end of the Jihad, the United Nations and the Crusader organizations, and not only them but Arab and Islamic relief organizations put in place what they called the Program to Re-Build Afghanistan for which 1.2 billion dollars was ear-marked. The United Nations estimated the magnitude of loss and destruction inflicted by the Communist Russians on Afghanistan at 700 billion dollars, and this is beside the 2 million martyrs, a like number of injured and crippled, and 5 million refugees. The traveler to Afghanistan sees a situation of destruction that defies description and that the pen is unable to record. Cameras and film are unable to capture it. It is a situation of destruction, filled with hopelessness, poverty, embroidered with every kind of sickness and affliction. Filth and extreme backwardness are prevalent, and there are signs of torture and abuse. You see it on the faces of children, under their smiles and around their eyes, which are filled with sorrow. Poverty and hopelessness are apparent in everything, from the clothing of the women and the men, which are rags patched together, to their tents, the cloth of which is tattered and through which the north winds rip, to the destroyed walls of their houses…to a condition that only God can reveal, and only God can feel the way those poor people live compared to us. And God helps us.

It was assumed that the government, which was called Government of the Islamic Mujahideen during the era of the Parties, and which took control of Kabul in April of 1992 under the leadership of Majdadi and then Rabbani. They left it four years later after having achieved some reconstruction. However, the international Crusader conspiracy that is overseen by the international organizations, chief of which is the Red Cross, the United Nations, and other various Christian organizations, made conditions more and more hopeless. The organizations oversaw the plundering and the planning for plundering just after the end of the war. The didn't have but cursory services in the health field, and despite the observations I made about the fact that they distributed birth control pills in addition to distributing proselytizing pamphlets they didn't achieve a single one of their aims.

The calamity is that parties, headed by Sayyaf, Rabbani, Mas'ud, and Hikmatyar oversaw the destruction of Kabul and some of the areas that were handed over intact, where no fighting with the Communists had taken place. The destruction they caused is on par with what happened during the war with the Communists.

The Taliban, then, took control of the country in this condition. They created a ministry they called the "Ministry of Public Interest" (this approximates what we call the "Ministry of Public Works"), and we have seen the things it has done over the last two years. It has repaired numerous bridges, filled in craters caused by shells, and repaved primary roads. I saw for myself the repaving of the Kabul-Khowst road, which stretches approximately 170 km, and which we used to be able to travel in a heavy duty mountain truck in 9 hours; a car can now travel it in half that time. I have also seen work in progress on other roads as well, such as the Jalalbad-Kabul roads and others. The Taliban Minister of Industry told me that his ministry has repaired approximately 40 of 250 damaged or destroyed factories in Kabul alone, and it has repaired some of the mines that proliferate in Afghanistan and in which the riches of Afghanistan can be found, such as gold, copper, gemstones, marble, uranium, chromium, and others.

The Ministry of Agriculture has done something similar. It has repaired the dams and restored water and electricity to some of the territory, and commerce has proceeded from that, and that's a result that's tangible in the marketplace in terms of local the quantities of local and imported goods. These aforementioned factors have led to the following positive observations:

1 Economic Boom: This is, as I said, noticeable in the markets where today most consumer necessities can be found, because Afghanistan is an agricultural and cattle herding nation. Today, fields have been created as well as areas for cattle. The flow of commerce with Pakistan, primarily, with Iran before the borders were closed, and with the rest of the world via Afghan Airways, which operates between Kabul and India and Dubai, has lead to clear economic activity. It is apparent from the from the commerce and from the ability of the people to purchase goods that Afghanistan has blossomed in a way the likes of which haven't been seen in decades; this is what the people are seeing. Even the needy can't enter a store without finding someone to help them as a result of the improvement in conditions in many areas today, despite the general condition of poverty which has held sway and which will take an additional two years to wipe out, if God wishes it.

2 Among the positive attributes worth mentioning about the Taliban is their observation of Crusader organizations and their constraining of their activities. The Taliban executed two Afghans who were shown to be directors of two Crusader organizations, and about whom it was proven that they were proselytizing and publishing books on evangelizing.

They shut the offices of a large number of Crusader non-governmental organizations and expelled their envoys for the same reasons. They constrained the activities of the others [non-governmental organizations], and moved them outside the capital in a way none of the other Parties had done previously, a fact for which the Taliban faced problems from the United Nations and the western organizations.

These are the main positive attributes of the era of the Taliban, which even their opponents can see. There are, naturally, many other positives that might possibly be written about if God wishes.

As for the negative attributes that can be mentioned about the Taliban, they can be summed up as follows:

The Most Important Negative Attributes of the Taliban

The Taliban are a mixture of mullahs and older students of religious sciences in addition to those former Mujahideen and commanders from the Parties who joined them, in addition to new students who are graduates of religious schools in Pakistan or schools that were opened in Afghanistan after the Taliban took control. By virtue of this mixture, as was the case with the Jihadist Parties before them and the Afghani people in general, as we have seen with the passage of years past and are still dealing with, with the exception of a small number of senior Taliban and some of their 'Ulama, and particularly those who have traveled abroad and become familiar with the various Islamic sects and teachings, the following negative attributes are dispersed among them:

First: The spread of Mysticism in its various forms, from its relatively acceptable behavioral and developmental [teachings], to outright heretical and deviant Mysticism.

There are gravesites and tombs spread throughout Afghanistan as there are in most countries in the Islamic world, and people come to visit them and place flags on them, and at some of them are servants who collect alms for those providing the service as well as for the poor. Many Afghans hang amulets and talismans on them, and they believe that there are Qur'ans in them. There truly are Qur'ans in many of them, in many others there are talismans, numbers, letters [tc: alphabet letters, not correspondence], and pictures. Some Taliban, like the rest of Afghans, go to visit the tombs to pay their respects to the remains of the virtuous and to call upon almighty God and to beseech him there. But He has commanded them not to beseech at graves, not to circumambulate at them, not to pray at them, and likewise the brothers who were martyred during the conquest of Kabul.

Some brothers have criticized the Taliban for not getting rid of the gravesites and tombs, of not putting a stop to people visiting them, nor have they prevented those who write amulets or headstones from doing so. On the contrary, during their era they have built gravesites and tombs for some of the commanders, martyrs, and mullahs who have died. Moreover, despite widespread calamity, we found some senior Taliban, and even some junior ones, who disputed this, attributing it to ignorance and general disorder, and that the Taliban have made some effort to fight some of these sights.

It appears as though the story of the tombs and gravesites, and paying respects at them, is palatable even to the senior 'Ulama of Afghanistan. I myself witnessed a meeting of Yunis Khalis, who is one of the most devout of the Mujahideen commanders and is among the good and loyal; he

translated the book of

of the holy sites to [the grave of] one of the devout there to beseech God for her cure. Then he smiled and looked at us and said, "I know your opinion about this and that you don't approve of it. However, we here in Afghanistan believe in the permissibility of that, and that is to ask the blessing of the remains of the devout. We are not like the Rafidite Shi'ites, who visit the graves, place stones upon them, and ask the dead for things they need; by doing this they are idolaters. We know that it is of no use and there is no healing but by God, that everything is from Him, and we ask Him alone; we visit the blessed places to ask Him alone at them, imploring the blessedness of the place by the righteousness of those present because we see that God accords times, places, and people with goodness and blessedness. This is a matter we know through experience. There are places that have been renounced and where we do not feel any blessing; there are others where we feel the reply of God because of the blessedness and honor of those who repose there." Then he smiled and changed the subject.

This is widespread between the Taliban and the people, as is the case with most of our Islamic peoples in most ages of history going back hundreds of years up until the present day. There is no power and no strength save in God.

Second: Fanatic Devotion to the Hanafi School

All Afghan Sunnis are Hanafis and their 'Ulama and the Taliban are as well, and the majority of them are fanatically devoted to that school. Their fanaticism is by degrees: the 'Ulama among them know that there are four schools, they acknowledge them and say things that are considered authoritative axioms, such as "shar mathhab haqq," or in other words "the four schools are true." Some of them have heard of the Shafi'I [tc: one of the four "schools" of Sunni Islam] because of its scarce presence around them and in Central Asia. Moreover, like most of the sectarian 'Ulama in our country, they think their school is the most correct.

Most Afghans have not heard of the schools and don't know what they are. Rank and file Afghans are ignorant of religion and the world, and as is the case with the rank and file everywhere, if they see something they're not familiar with they think it's a heresy of the religion itself. Likewise, one can see those who raise their arms in exaltation, or who say Amen in a loud voice, or who shake their fingers while saying the Shahadah [tc: the proclamation of Muslim faith]. This is an old story wit us since the time of the Arab Jihad in Afghanistan, despite the efforts of Shaykh 'Abdallah 'Azzam, God bless him, and his attempt to explain to the brothers the necessity of keeping an eye on the ignorance of the people and not letting disunion and iniquity happen.

Many brothers still have a problem understanding the solution to this ambiguity. It does not appear that the Afghans or the Taliban are going to abandon their Hanafism. It looks like a long time is going to be needed to return them to the true Hanafism before convincing them to follow another school; I don't see it possible in the foreseeable future, and perhaps it's not fundamentally necessary in conditions like these in spite of that. There is a limited section of Afghanistan where the Salafist school is present in a limited form, [places] such as Konar and Nurestan, and they are in lots of trouble with those around them despite the Saudi support and money there. It is not possible to say that the people have adopted a new school apart from the Hanafi. On the other hand, as I have mentioned, some senior Taliban such as commanders and 'Ulama respect the [other] schools, and quote Mullah Muhammad 'Umar himself as well as some senior Taliban their support for "the guide" on more than one occasion in legalistic and juridical constructions in which the school [Hanafism] is lacking. In my view, however, these are isolated events. Following the

school of the Imam Abi Hanifa, may almighty God the most merciful of blessings, cannot be mentioned as a negative thing; what is negative is the fanatical devotion to the school.

Third: General Ignorance of World Affairs

This [world affairs] includes national and international politics as well as the situations of the apostate, oppressor, collaborationist rulers of the Muslim countries. [It also includes] General ignorance of international political anomalies in general, and of the role of traitor countries such as Saudi Arabia and Pakistan in particular. This ignorance is not just reflected in political stances, but in legalistic judgments they [the people] have about these governments and their positions on them, particularly Saudi Arabia, Pakistan, the Emirates, and others that stand with them and acknowledge them.

It appears that it will take no small amount of time and no small effort—and I know of nobody who is undertaking it—to bring to the forefront this issue, and nobody now, not the Arabs here nor those interested in the issue have examined it; this issue is fighting the Americans and the Jews from Afghanistan if it became acceptable, and the Taliban and the Afghan people were able to pay the price for it. I don't see that fighting the governments of the Arab and Islamic countries, particularly countries such as Pakistan, the Emirates, or Saudi Arabia (The Land of the Holy Places, as we call it) is going to be the position of the Taliban such as would be fighting the Jews and the Americans, and this God knows. [This is the case] First of all because of their [the Taliban's] direct interests and ties there due to traveling for the Pilgrimage to Mecca and for the lesser Pilgrimage which many foreigners hold sacred to a very great extent and would not be able to imagine being prevented from accomplishing due to other interests. Secondly, because they believe that they are oppressive Muslim rulers, and they are not convinced that there is already a Jihad in those countries originally, so they visit those countries, learn there, see for themselves the reality of their 'Ulama, their public, and their distance from true Islam rather than Jihad and fighting.

Many of them [the Taliban], including Mullah Muhammad 'Umar himself and others, have issued statements and messages of thanks to the apostate Custodian of the Two Holy Sites [tc: the King of Saudi Arabia] Fahd Bin 'Abd-al-'Aziz, and general thanks to the Kingdom and to other various governments. I was talking to a Taliban official one time about the heresy of Fahd, and I provided him with some proof. He was silent for a time, then he looked at me in amazement and said that if this was proof, then this even makes Nawwaz Sharif [tc: former Prime Minister of Pakistan] a heretic. He said this in disbelief and wonderment; in other words, this must be a mistake because [if it were true] it would lead to the accusation of heresy against this judicious Muslim Nawwaz Sharif!! [tc: sarcasm intended].

This is the kind of ignorance of political reality I was speaking of, and the subsequent lack of understanding of legalistic judgment regarding it. However, these types of things do not negate the fact that some of the leaders and members of the Taliban understand these issues as we understand them. I have spoken to a number of senior Taliban and have found that they possess a clear understanding of the issues of loyalty, the presumption of innocence, sovereignty, and similar correct practices. I believe that time will solve this, but for now the positions of these governments makes for a bad position for the Taliban. Take, for instance, the recent action of Saudi Arabia in expelling the representative of the Taliban. I believe that the world opposition to the Taliban will reveal these governments for what they are, and it will then be possible to convince the Taliban to answer them back, and convince them of the necessity of their Jihad. I say that the Arabs have fallen quite short in explaining their issues to the Taliban and others, and that they [the Arabs] are responsible for this more so than are the Taliban.

We have found some Taliban leaders who understand reality and make judgments accordingly just as we do, and this is the position even of the non-Taliban ‘Ulama of Afghanistan such as Shaykh Jalaluddin Haqqani, Shaykh Yunis Khalis, and others. But the Afghans are not able to understand that the Rulers of the Two Holy Places can be heretics, that their people accept this, and that ‘Ulama, noblemen, and even the pious declare their king to be righteous, and they obey as he declares the forbidden to be permissible and the permissible to be forbidden!!!

Fourth: Their Position Regarding World Bodies And The United Nations:

The Taliban have explained on more than one occasion that they have requested their right to membership in the United Nations and for Afghanistan's seat there after numerous troubles, among them their troubles with Iran. They requested that these bodies investigate the matter, and perhaps they understand from this that these bodies can dispose of these problems. There is no doubt that this is a big problem and can be considered one of the most negative attributes of the Taliban, perhaps equaling or even surpassing, as far as I'm concerned, the problem of the gravesites and tombs. For this has raised many doubts about our position vis-à-vis fighting alongside them [the Taliban]. I will devote my efforts toward contacting some senior Taliban in order to inform them of the truth and to advise them in this matter; many other brothers have done the same. I will also set aside a summary of this matter, God willing, in Part Three, in response to the current uncertainties, but I mention here that this is a huge negative attribute that exists. I will leave the details for later, God willing.

Fifth: The Profusion of Crusader Organizations in Afghanistan and their Freedom of Operation

Despite the constraints imposed upon the Crusader organizations and their movements that I mentioned in the positive attributes of the Taliban, I and many brothers believe that these efforts are insufficient. That there remain activities of the organizations, that they retain freedom of movement, that there are still their vehicles with Red Crosses and idolatrous symbols painted on all sides, and that their flags still flutter freely above their offices in the only country ruled by God's Shari'a is a huge negative attribute.

This issue has made some brothers go so far as to accuse the Taliban of cooperating with the Christians for the sake of secular material assistance, or of at least ignoring or looking the other way at this issue. I've been told stories about Afghan families who converted to Christianity who live in Jalalabad; some Arab brothers have said that there are a hundred apostate families, and that the Taliban knows of their presence and yet does nothing about them. I decided to look into the matter, and requested that the person who told me the story take me to the addresses and the places, and I would bring the authorities; it turned out after some study and investigation that the issue had to basis, and that the origin of the story was the presence of about 20 Afghan families who had converted to Christianity in a concentration camp for Afghan refugees in Islamabad (the capital of Pakistan) during the first Jihad. This was because of the poverty in Islamabad and not Jalalabad. The Red Cross had looked after them and supported them under the protection of the Pakistani government, and so of course the story became that there were 100 families instead of 20, and Jalalabad instead of Islamabad.

There is no equivalent to this in Afghanistan. On the contrary, what I discovered during my study was that they expelled organizations that printed books about conversion to Christianity, and they executed two Afghans who were field managers for them, as I said earlier. However, despite this I say that the continuing of those [Crusader organizations], and despite the continuing of making excuses and despite the ignorance, a negative attribute exists for the truth of the Taliban despite what I know to be the credibility of their officials. Despite their dedication, they make excuses.

Sixth: Among the negative attributes that are mentioned against the Taliban is their inconsistency in Enforcing That Which Is Accepted, And Prohibiting That Which Is Rejected [tc: a Qur'anic exhortation]:

This is a result of the ignorance, the crudeness, and the Bedouinism [tc: by this, the writer means "lack of upbringing" or more appropriately "hillbilly'ism], particularly of the Pashtun of central and southern Afghanistan, which forms the primary base for the Taliban. For some groups, this great exhortation to enforce that which is accepted, prohibit that which is rejected is practiced with a repellent crudeness. I myself was hit one time on my shoulders, even if it was lightly, in order that I enter a mosque to pray in Jalalabad, even though I had already prayed but had to leave early to travel. The situation grew more complicated when I said to the man holding the stick, the Enforcer of that which is accepted, that I had already prayed. He thought that I had committed a grave sin because I had prayed before it was time to, and he pointed at his wristwatch and tried to make me understand in Pashto, which I don't understand. He thought that I had done that which was rejected because I had prayed before it was time, and so I could do nothing else but go with my brother, enter the mosque, and pray once again. I ended up being late and missing my airplane.

It was the custom in those days to close off the streets for mass prayer, and this led to many people praying without having performed their ritual ablutions, and perhaps even without purity in many cities where the majority of the population is basically Shi'ite. After this, they abandoned the idea of closing off the streets and just made do with closing up shops and directing the people to prayer without stopping traffic.

Some enforcers of that which is accepted and prohibitors of that which is rejected also would deal with women whose faces were showing or who spoke at too great a length with street vendors by hitting them in a manner that I do not consider legal and justified. A bunch of bearded men who were apparently waiting for the hair of their beards to grow even longer [tc: sarcasm intended] stopped one time and smashed a computer because they thought it was a television set. These are just some of the examples, and even though they are few in number they nevertheless became widely known.

Women were forbidden from working, and even though there is some utility and circumspection in this, it is an unsolvable problem for hundreds of thousands of widows and spinsters that other women depend upon. Likewise the law preventing women from learning, and I a number of stories related to me by high ranking 'Ulama of the Taliban, some of the most important of which are:

They say, "We will open schools after the war and after we acquire female Muslim teachers and vehicles to transport women without legal restriction." They say that the teaching framework for women is corrupt and Communist, and this is true. Secondly, they say that when they do teach girls, they will only teach girls below the age of marriage, and they will only teach them Arabic, the Qur'an, writing, and reading; this is enough for girls. Thirdly, some of the older 'Ulama of Afghanistan, who are the Shaykhs of the Taliban, say that teaching women brings corruption and pandering (and this is true to a certain extent because the Communists did it in the past), and that women should only be taught at home, and then only some of the principles of religion.

These are some of the faulty examples in their implementation of enforcing that which is accepted, and prohibiting that which is rejected. These examples are the result of the ignorance, crudeness, or Bedouinism of some of the younger members of the Taliban.

Seven: A negative that I already mentioned, and that is the issue of gathering heavy and medium weapons and possibly light weapons from the people.

Many of these weapons were private possessions of their owners or spoils taken in Jihad. This intransigence was caused by some commanders who had been co-opted by the Taliban. The Taliban did not mention a reason for this issue, but it is the only way to guarantee security. This is true in reality because after the weapons disappeared, the banditry disappeared and the crime for which Afghanistan had The Taliban protested gathering up weapons so they could continue the Jihad and the war which never truly ended. The Taliban does not distribute the spoils to their troops, who are operational soldiers, but they also do not give them to whoever participates in the fighting, and this has made many of the tribes not want to participate. And so they [the Taliban] have had to resort to this in order to fight with the Shi'ites. They gave rifles to whomever participated and was willing to head to the border with Iran, on the condition that they fight the Iranians. They were told that when they're fighting the Parties, they're fighting tyrants, and a tyrant never gives away his spoils.

Eight: Many Taliban Shaykhs in Afghanistan, Pakistan, and India have accused Al-Mawdudi, Sayyid Qutub, Hasan Al-Banna, and most of the leaders of the Muslim Brotherhood of heresy.

They sometimes even go so far as to accuse them of being apostates. Many of their books have been forbidden to be published and distributed and have been confiscated. This happened as a result of old Fatwas of the ‘Ulama of India, Pakistan, and Sindh. These authors are respected by the Taliban as a result of some thoughts of Al-Mawdudi and the Brotherhood on issues where they see them as having strayed too far from the intended meaning, such as the Hadith of the companions of Muhammad, the Great Turmoil, etc. This has been caused by the position of the Jama’a Islamiyah in Pakistan and the various groups of the Brotherhood and their agitating against the Taliban for the benefit of the Parties from the time of their [the Taliban’s] rise up to the present day almost. This has caused a deep seated hatred within many Taliban to the Brotherhood and its old and new symbols.

Nine: Some brothers have mentioned among the negatives of the Taliban the spread of some administrative corruption and the appearance of bribery.

I, personally, have not witnessed any of this but I have heard stories and if they are true, they relate to the poverty and nearly symbolic salaries of the employees which fluctuate between 5 to 10 dollars a month for doctors and engineers.

This is the sum total of the most important negatives I have either seen or heard. Before we complete this summary testimony, let us return to the large positives of the Taliban, which we will talk about directly and which must be mentioned independently. And this is giving refuge to the Arab Muslim Mujahideen and protecting them from the tyrannical governments who want them, or the international regime heading by America. Among those who are wanted, is Shaykh Osama Bin Laden, who is wanted by Saudi Arabia and because of whom the Taliban is being pressured by America which has threatened Afghanistan, because of him and because of the other Arab Mujahideen, and because of the terrorist bases in Afghanistan. There are also other various Jihadist groups from central Asia, the protection of which has been a source of worry and fear for the international community; fear that the Jihad will spread to the oil rich areas of central Asia. The Taliban have promised to protect the Afghan Arabs and their neighbors from the former parties, particularly the party of Yunis Khalis and the group of Jalaluddin Haqqani which were the remains of the Arabs.

When Shaykh Bin Laden came, he settled in the vicinity of Yunis Khalis. Then the Taliban entered Jalalabad where he was. I myself saw a meeting where I was a guest and a visitor of Shaykh Abu ‘Abdallah, where several high ranking Taliban entered, among whom was a minister and several officials. The Arabs who were nearby heard them say something to the effect of “You are the immigrants and we are the followers [of Muhammad].” The minister even said at the end of the meeting: “We do not say that you are our guests, and we do not say that we are your servants. But we say that we serve the ground upon which you walk.”

I attended a meeting during a visit to Kabul, during which I visited Shaykh Ihsanallah Ihsan, may God bless him, who was the spokesman of the Taliban, a finance official, and the third most important personality for them after Mullah Omar. He is a high ranking Mullah and highly regarded religious scholar in Afghanistan; he was the first enemy of America and Saudi Arabia in the Taliban, particularly after what he said to them strenuously once about America The Saudi ambassador, Salman al-'Amri, went to him once and told him: "Whoever fights America these days cannot live on the earth." Ihsanallah answered him in a letter he sent. "Your Excellency, the Saudi ambassador, I have read the Qur'an and the noble Hadith many times and I have seen all the works of the creator, the giver of riches, the life giver, the life taker, the destroyer and the saver, and all of his acts, and it is not for America. We fear only God."

I was having breakfast in his office at the republican palace that day. He was sitting on the floor of his office between books of Shari'a, Tafsir, Sunnah, and Usul. Shaykh 'Usama gave a speech during which he cried several times and made all those present cry. I remember him [Ihsanallah]—God bless him—he was killed during the notorious massacre of Mazar-e Sharif at the hands of the Uzbek and Shi'ite militias. He told us about a story in which the Khadijah, the Mother of the Believers, said to the Prophet, peace be upon Him, "God will never be ashamed of you because you are the champion of the oppressed, you feed the downtrodden, and you offer succor against the vicissitudes of the passage of time." The he said to Shaykh bin Laden: "And so God will never be ashamed of you either, God willing, because you are the champion of the oppressed, and you have waged holy war alongside the downtrodden." The he placed his hand on his robe and began to cry so hard that his voice was raised, and Shaykh Ihsan said to Shaykh 'Usama, I tell you the same thing the letter of Nawful said to the Prophet, peace be upon Him: "Would that I were the stump out of which you grew."

I then visited him, God bless him, in his office in the republican palace in order to speak with him regarding the issue of the United Nations. I was by myself, my friend Abu Khalid was with me, and various officials and employees from his office were with him seated on the floor (it was a custom the Taliban and their ministers observed not to sit in the chairs of the previous non-believers and tyrants, and moreover to leave their proud offices behind them unkempt; it was a beautiful gesture on their part). We began talking, and I was gathering the pieces of my first report about the Taliban, and he pointed out to me a chair behind an old, opulent, wooden desk that I had not noticed before. He sat in it and said: "Look at this chair. King Zahir Shah sat in it, and then God deposed him for good and he never came back; then Da'ud [tc: Daud Khan] sat in it, and he was deposed and killed; and then Hafizullah [tc: Hifizullah Amin]; then Babrak [tc: Babrak Karmal] (he named them one by one, and mentioned their ultimate demise); to Najibullah [tc: Muhammad Najibullah], who was deposed at our hands and hanged after a time. Then Rabbani, who was the political leader of the Mujahideen, who then fled deposed. And now we've entered this office and sat here, and if we do not do what is right by God, may we be thrown out deposed or killed as well." And at this he began to cry violently, may God bless him.

And then we were told of his death at Mazar-e Sharif at the hands of the Shi'ites and Communists, and it is said that they took him prisoner and then executed him upon the tomb of one of the Rafidite Shi'ite leaders who were killed by the Taliban, and his name was "Mazari." It is also said that he was killed during the battle, and so we ask God for the greatest mercies and forgiveness.

There are so many things I've witnessed that attest to the [Taliban's] stature, and would mention if we were to linger. I have spent nearly two years in Afghanistan, and have undertaken numerous

things, such

on various levels about the Taliban. I have seen and heard many things, and have verified many stories, and all of them prove that what the Taliban have accomplished and continue to accomplish is good.

Mullah Muhammad ‘Umar, the Commander of the Faithful, sent one of his people with Afghani money in a Shawal (a big bag for wheat) because it’s something of little value, and he knocked on the door of a group of Arab immigrants and said, “This was sent by the Commander of the Faithful from the Finance Ministry to the Arab Mujahideen.” There is no doubt that they were glad of this money because of the need of the Arabs here for it…

As I mentioned, there are many stories and testimonies, but this last one is enough for the people to know. The Americans had struck the Arab camps and one of the Afghan camps with cruise missiles, and the whole world shook with terror at America’s noise. Mullah ‘Umar said, “Even if only my blood remained in Afghanistan, I would not surrender ‘Usama bin Laden and the Mujahideen. Then America threatened to use nuclear and biological weapons, and all the Taliban ministers met with Mullah ‘Umar for three days to come up with a decision. We all expected that they would demand from Abu ‘Abdallah and the Arabs that they cease their activities and close up their camps, and I hurried to hear the outcome of the meeting from some of the ministers. I was surprised at what I learned, for one of them told me: “Mullah ‘Umar scolded those of us who felt fear or trepidation, and he gave us all a lesson in putting our faith in God and in not fearing America, since God has shown America who is stronger. Russia was stronger and closer to us than America, and their country is gone.”

I say to you that we still have the best of all possible conditions with good neighbors, and I ask God to keep them strong. If I wished to, I could recount tens of testimonies, however I will constrain myself here with just this first one.

Here in Afghanistan are many other groups besides the Arab groups. There are groups from Bangladesh, Pakistan, Burma, East Turkestan which is occupied by China, Tajikistan, Uzbekistan, etc. All of them get the same neighborly treatment as do the Arabs and then some. This is a wonderful trait of the Taliban that must be taken into account when judging them while we are in the midst of this global conflict.

Second: The State of Aggression [Against] the Taliban, and the Alliance of the Parties Opposed to Their Rule

Before discussing the reality of the alliance opposed to the Taliban, their leaders, and those who stand behind them, it is worth introducing them because this is beneficial for those who do not follow the news and events of Afghanistan. I will begin by introducing them according to the approximate importance of their military power today:

1. **General ‘Abd-al-Rashid Dostum:** He is only leader remaining from the symbols of the former Communist regime. He was the commander of the Uzbek Communist militias that protected the former Communist regime along side the army overseen by Najib al-Manshuq. Dustum’s forces include more than 40,000 well armed and well trained militiamen.

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This man is known for his great political slyness and cunning. When he learned of the fall of some cities in southern Afghanistan, and that Kabul was on the verge of falling by the hand of Hikmatyar, he made an agreement with Mas'ud and the Mujahideen in the north, handed over the cities to them without fighting, and made an alliance with them against the regime that had fallen.

Najib fled and took refuge in the United Nations building. Dostum brought the Mas'ud's forces and the Islamic Group, the opponent of the Islamic Party, by helicopters and dropped them right on the heads of Hikmatyar and his forces in Kabul. This was the opening of the civil war between the Mujahideen, and from that day he and the Communist remnants worked to join together the two groups into alternating alliances that lengthened the civil war between the Mujahideen until they all caved in to the Taliban, thanks be to God.

After the Taliban took control, Dustum's forces became a pillar of the opposition parties' military forces: he had nearly 30,000 organized militiamen, while the number of Sayyaf and Hikmatyar's forces hardly broke into the hundred's, and Mas'ud's forces didn't reach 2000 even in the best of circumstances. During the winter before last, 1996, Dustum's forces carried out the most severe armored and infantry assault on the city of Kabul, which was repulsed by the forces of Shaykh Mullah Jalaluddin Haqqani, who set them back on their heels and inflicted severe losses on them. It is enough for us to know about their forces that Dostum used 600 tanks during that attack, and was supported by Russia, a point that was attested to by General Lebed [who said] that Russia was defending Central Asia and its approaches the Salang Pass and Mt. Saraj at Kabul.

What is certain right now is that after the bankruptcy of Russia, Dostum is getting his support directly from the storehouses of NATO and America in Turkey. He had fled to the Turkish regime with his family when the Taliban entered Mazar-e Sharif in 1997, then returned with an international mandate to continue the resistance against the Taliban. He found support from Iran during the period of his alliance with the Shi'ites in Mazar-e Sharif, and he's now based in Uzbekistan as one of the most powerful and important instruments of the international Russian American regime allied with the nations of Central Asia and Iran against Afghanistan and the Taliban. The news media has recently reported the arrival of some Jewish generals from the Israeli Defense Forces to offer his [Dustum's] forces experience and assistance.

A part of his force arrived at the Bagram Base with other forces from Tajikistan to support Mas'ud and the parties in the last attack on Kabul 10 days ago. God humiliated them in that attempt, and these forces are still attacking the lines of the Taliban on the outskirts of Kabul. The primary military foundation is currently in Uzbekistan and Tajikistan, and the political foundation is in Turkey and sometimes Iran.

2. Ahmad Shah Mas'ud:

He was one of the former leaders of the Jihad for the Islamic Group Party that was headed by Burhanuddin Rabbani. He is known the world over for having fought the Russians in the impenetrable Panjashir Valley. It then suited them [the Russians] to have a long truce with him up until the last days of the Jihad.

He was known for his intense hostility towards Hikmatyar, and for his fighting with his [Hikmatyar's] troops in the north for a number of years while he had his truce with the Russians. He used brutality in eliminating all of his opponents amongst the Mujahideen in the north during the days of the Jihad. He enjoyed unprecedented good press from the Arabs, and Shaykh 'Abdallah 'Azzam, God bless him, who had great respect for him and who forgave him during the Jihad, and also the western news media, particularly the French media, who called him at that time "The Lion of Panjashir" after the massacre of some commanders of the Page 29:

Jihad from Hikmatyar's party in the province of Takhar. It was said that the execution was witnessed by French journalists who were with him, and they were laughing and smoking cigars.

The administration of the Arab Jihad in Afghanistan sent a delegation made up of 30 Arabs to look into the matter in the north. The returned after a few months, and a decisive majority of them, with the exception of two or three of them, gave the worst possible testimony of Mas'ud. One of them who was a friend of mine from Syria who was on the delegation told me a story about it: we were with a man that resembled no one so much as Kamal Ataturk. However, Shaykh 'Abdallah 'Azzam, God bless him, replied that he had emotional reasons for not wanting all of those testimonies to sully the name of the Jihad, and so he adopted the testimony of his brother-in-law, 'Abdallah Anis al-Jaza'iri, who was known for lying and who had accompanied Mas'ud for five years and become his close friend in the North. After that, Shaykh 'Abdallah 'Azzam, God bless him, toned down the warmth of his praise for Mas'ud, and even if he was mistaken in giving him that praise at the time, he did a good thing for Islam and the Jihad.

Then Mas'ud was appointed Defense Minister to Rabbani, and took up fighting Hikmatyar in Kabul and its environs. Then, as is well known, they reconciled, then fled Kabul together because the Taliban had conquered it from them by force. They stood their ground, and traded positions with the Taliban along the Bagram-Mt. Saraj line which is located about 20 to 50 km from Kabul. Mas'ud, despite the fact that his forces are less by far than those of Dostum, is still the fiercest opponent of the Taliban in view of his former reputation in the Jihad, and in view of his rare military experience in the Kabul-Panjashir area, which remains the last stronghold unconquered by the Taliban.

Today, his troops stand along the line close to Kabul along with a few hundred of Sayyaf's troops, the most significant danger remaining to the Taliban. Mas'ud has an important military base at Bagram, where he receives aid from Russia via his base in southern Tajikistan where he has warm relations with the Communist government since he is a Tajik. He also visited Iran last week, and received aid for taking on the Islamic role in fighting the Taliban. Mas'ud today also receives aid directly, just like Rabbani, from the India/Russia/Iran alliance which has recently been joined by the nations of Central Asia and Turkey, and funded directly by America for reasons I will discuss, God willing, in the section about the international match [game] for Afghanistan.

3. <u>The Shi'ite Unity Party and the Afghan Shi'ites in Bamyan and Mazar-e Sharif:</u>

The Shi'ites in Afghanistan represent between 5 and 7 percent of the population, and most of them live in the province of Bamyan northwest of the province of Kabul and separated from it by the provinces of Maydan and Radak. A large percentage of Sunnis live there with them also. The other concentration of Shi'ites is in the city of Mazar-e Sharif in the province of Balkh, and there is another group in Kabul, but most of them emigrated after the Taliban came. The Shi'ites played out their desires with Dostum via the Shi'ite Unity Party, the most important of the five Shi'ite parties formed by Iran after the withdrawal of the Russians in order to interfere in the affairs of Afghanistan by depending on them [the Shi'ites]. They played an important role in the manner of Dostum by jumping alliances between the Jihadist parties warring over rule of Kabul (Rabbani-Hikmatyar-Sayyaf). They allied themselves, just like Dostum, with all the sides alternatively all throughout the civil war between the Mujahideen.

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Some Shi'ites participated in the Jihad against the Russians, but a majority served the Communist government most of the time. They were famous for cutting off the roads and plundering convoys that were supplying the Mujahideen during the Jihad. They kidnapped a number of Arabs in those convoys, murdered some of them and ransomed others.

Despite the small number of Shi'ites that I mentioned, Iran descended with all its weight during the time when the Jihadist government was being formed and demanded 25% of the ministries [be staffed by Shi'ites] in the Jihadist government. After the Taliban came, most of them fled Kabul and closed themselves off in Bamyan and Mazar-e Sharif, receiving considerable support from Iran by ground and by air. Their condition weakened in Mazar-e Sharif after fighting with Dostum, and they were left with Bamyan. Iran finally supported it [Bamyan] with weapons via an air bridge, but they didn't gain anything by that, and Bamyan fell to the Taliban, who reaped all of this support as spoils from Bamyan and from the Isma'ili Kayan Valley, which is allied with the Shi'ites. Some commanders of the Unity Party fled into the mountains or outside Afghanistan in preparation for the remaining fights with the Taliban, supported by Iran and the international alliance.

4. 'Abd Rabb al-Rasul Sayyaf:

He is a man famous for his previous leadership of the union of Mujahideen parties. He didn't have a party or followers, but with Arab financial assistance, particularly from Saudi Arabia and Shaykh 'Abdallah 'Azzam, God bless him, and others, his leadership of the union represented a party, and he took control of the monies that came in to the group of parties. His group became the financial and support focal point, particularly from the Arabs in general and Saudi Arabia and its 'Ulama in particular. Despite that, the number of his men during the Jihad never exceeded 3000 while the other parties had over 150,000 armed men.

As [the head of] a small party, Sayyaf had to depend on the maneuvers and deceptions between the parties. His Shi'ite group fought in the first conquest of Kabul, then joined once and for all with Rabbani and his government in fighting Hikmatyar throughout the civil war, allied with the Shi'ites and the Communists. Many Afghans relate that he [Sayyaf] caused the turmoil and schism between Hikmatyar and Mas'ud, and that when we wished and when it suited his interests he reconciled them in the end, and brought Hikmatyar into the Ministry with Mas'ud under the leadership of Rabbani.

Then, after the Taliban entered Kabul, Sayyaf fled with Mas'ud outside Kabul and left his forces with the latter's [Hikmatyar's] forces to face the Taliban on the Kabul front. His forces mounted the last assault on Kabul under the command of Taj Muhammad, and they took severe casualties. A few days later they bombed Kabul with missiles and killed and injured 250 residents. They destroyed the side of a mosque in one of the northern neighborhoods of Kabul, the Karty Pervan area, last week.

The number of his forces does not exceed 500 according to the latest numbers. Today, Sayyaf is considered the most zealous opponent of the Taliban. He has written books accusing them

5. <u>Burhanuddin Rabbani, the Deposed President of Afghanistan:</u>

Rabbani headed one of the two largest Mujahideen parties during the Jihad in Afghanistan against the Russians, and that party was the Islamic Group [Jamiat-e Islami]. He is of Furswani roots [tc: Written as spelled by author. Rabbani is of Tajik descent], the second largest ethnic group in Afghanistan, making up nearly 20% of the population and residing in the northern provinces. From early on, Rabbani was known for his alternating positions regarding international discussions on the fate of Afghanistan, his early visits to the United States, then his negotiations with the Russians.

After the fall of Kabul, Page 31:

the forces of Mas'ud and Dostum decided the matter in his favor and he was made President of the Islamic Republic after the fall of the Communist regime. The four years during which he governed Kabul were known for the worst kind of corruption. He gathered the Communists near him and he depended upon them and he kept women in the workplace. He did not implement the Islamic Shari'a and made weak excuses for that. He allied himself with Russia and Iran in fighting Pakistan which had stood beside Afghanistan throughout fifteen years. During his rule, depravity, immorality, movie theaters, video tapes, and music spread throughout Kabul and the other main cities. He began courting for the return of the Russian embassy to Kabul after the civil war between him and Hikmatyar flared up and corruption spread throughout the land, which was destroyed lock, stock, and barrel.

With the coming of the Taliban, his party was dissolved and some of his commanders joined with the Taliban and the rest dispersed. With the exception of the forces of Mas'ud, he is not today considered a military force worth mentioning other than by virtue of his diplomatic title as President of Afghanistan and the opposition government and the parties and Dostum. He prostrated himself in order to obtain international support against the Taliban and gave mystifying concessions to the enemies of Islam. He requested aid from Israel in the form of weapons and observers discovered this. Then he met with a delegation and received aid from the Jewish state, Israel, after the Takhar earthquake that hit during one of their main mobilizations against the Taliban. The people of the North stood up and demonstrated in Mazar-e Sharif refusing the Jewish aid to them. Rabbani announced ??? his support of a United Nations plan for a coalition government and he promised to fight terrorism and support the world (American/Zionist Crusader) order clearly.

Recently, he stated his support for America's strike on his country with cruise missiles saying: "It was a correct step although it was a little bit late." The world regime still recognizes him as the President of Afghanistan and his representative still sits in the United Nations despite the fact that he no longer controls any more than 15% of the area of Afghanistan!!

Rabbani has an odd past. No sooner had he occupied the seat as the President of the Mujahideen government after the conquest of Kabul in 1992, than he traveled to Egypt and placed a bouquet of flowers on the tomb of Anwar Sadat and he signed a treaty to combat terrorism and exchange criminals with the government of Mubarak. And in fact, following this his soldiers undertook a manhunt for Egyptian brothers and a few other nationalities and he arrested five of them and was about to turn them over had it not been for external Islamic pressure as well as military pressure from Hikmatyar and the fear of a scandal so he let them go. This is a little slice of his honorable history and his glorious reality!!!

6. Gulbuddin Hikmatyar:

Hikmatyar was one of the first to put forth the idea of carrying arms against the Communists and then the Russians in Afghanistan. He had arrived in Pakistan during the days of 'Ali Butto who had built and established a party for him, trained its cadres and armed them. He became at that time Pakistan's man with regard to the Afghan issue and was handed down from Butto to Dhiya'al-Haq and after that to Benazir Butto, the daughter of 'Ali Butto, then to Noaz Page 32:

Hikmatyar is known for his fundamentalism, his extremism, and his principled positions. For this reason, the Arab Mujahideen loved him. And some of them were so infatuated with him that they fought on his side in the civil war against Mas'ud, Rabbani, Sayyaf, and their allies until his crookedness became apparent to them and they left him, may god bless them.

The Islamic party that Hikmatyar headed was the largest of the Mujahideen parties. He was known for his extreme cunning and for eliminating his opponents just as Mas'ud did. He was credited with a number of assassinations in Pakistan and Afghanistan against his enemy opponents or the Mujahideen or their supporters in equal measure. He had an intense hatred for Rabbani and Mas'ud throughout the Jihad. When his forces entered Kabul, the Rabbani/Sayyaf/Mas'ud/Dostum alliance kicked him out. He formed an opposition and refused to participate or find a middle ground with them for four years, during which time he occupied the hills surrounding Kabul and completely destroyed its suburbs. He and his opponents and their Communist and Shiite allies, in a bizarre rotation engaged in spilling the blood of tens of thousands of innocent Muslims. He then reconciled with them, something he had refused to do for four years, after depriving him of playing the Pakistani role. He entered the government with them and no sooner had he undertaken this than the Taliban came and kicked them all out. So he left with his rival, Mas'ud, and out of fear of his allies, he settled in Iran, fleeing the frying pan for the fire according to some of his admirers.

According to the stories of some Arab eyewitnesses who had fought with him and some of whom had fled to Iran, the Iranians treated him as a refugee and a prisoner. They restricted his movement and the number of his followers decreased from 200,000 to just around 2000, around 1000 in the north and 600 with him in the camps on the borders with Iran. Political calamities have befallen him right and left since the civil war. He has formed networks of alliances and counter-alliances with Communists, Shiites, Dostum, and others so much so that he has lost credibility. His party was dissolved and many of his commanders joined the Taliban and even his devoted supporters among the Arab Mujahideen have abandoned him. Despite the fact that he is a party in the opposition, he still insists that he is opposing by himself and not with the rest of the parties. His forces, however, fought the Taliban in the north with ferocity during the first and second invasions, and his forces are considered among the most important that have fought the Taliban previously during their creep from Kandahar to Kabul.

Some sources have said that he moves between Tajikistan and Iran these days, and some Arabs consider him to be the least of their allies, whether on the subject of fighting the Taliban or on the subject of general positions. But they still say that he has the same commanding positions that he had during the Jihad and the period following it.

The Most Important Observations About the Oppositional Alliance are:

1 They are quarrelsome allies who have an extensive past of dispute, quarreling, and fighting. It can perhaps be said that all of them fought with all of the rest of them throughout the ups and downs of the civil war around Kabul for four years.

2 Even now, they do not trust each other because they have all been tricked by one another. You still hear about their fighting even today despite the alliance between Dostum and the Shiites one day, between Dostum and Mas'ud another day, and even between some of Mas'ud's men and his teacher, Rabbani and between all of the others combined.

3 They are forced to go along with, in a fundamental way, with the foreign powers that are trying to form them into a tangible alliance, particularly Iran, Russia, the countries of central Asia, America, and Turkey.

4 The demands of the alliance today center on the formation of a coalition government that joins together all parties from the Communist remnants to the [opposition] parties to the western ex-patriot technocrats to the Taliban. It is the same old plan that America, the west, and the United Nations wants to re-occupy Afghanistan, plunder its wealth and abort the results of the Muslims' Jihad.

5 The alliance gets aid from the aforementioned countries however generally speaking Iran oversees support for the Shiites of Afghanistan and Hikmatyar, America and Turkey support Dostum, and Russia and the countries of central Asia support Mas'ud and Sayyaf. Saudi Arabia has recently been added to the list of financiers particularly since the Taliban have given refuge to the Arabs and Osama Bin Laden, who is an opponent of the Saud family and their masters, the Americans. But it is for certain that America itself is paying the bills for the support of Russia, which has collapsed economically, to Mas'ud and the rest to adopt the international plan despite the fact that America still claims political neutrality in Afghanistan, and the world media reruns the play of its support for the Taliban. This play has recently ended with the American bombing of Afghanistan by cruise missiles, and America's joining in support of Iran against the Taliban openly.

The Parties and the International Conspiracy Today Against Afghanistan and the Taliban:

It is possible to add clarity by summarizing the international conspiracy and the new international Jewish Crusader regime against Afghanistan previously and against the Taliban today by the following points:

- After the passage of two years since the beginning of the Afghani Jihad and the unexpected success of the Afghani Mujahideen, America built a policy of supporting this Jihad and using it to destroy the Soviet Union. Over the twelve years of the Jihad, which followed that, America and the west took over and its agents in the governments of the Arab and Islamic countries, particularly Saudi Arabia, Pakistan, and Egypt formed their policies in supporting this Jihad and opening the door to military and propaganda assistance. America, NATO, Japan, and their allies offered monetary allotments to each of them which came in the form of financial, material, and weapons assistance to the Afghani Mujahideen. This is well known, even though there is information stating that America got most of this money from the Gulf States and Saudi Arabia and it forced them to pay most of these bills. It opened the door to Arab countries. Their radio stations and TV stations repeated news about the Jihad and Mujahideen, it allowed the embassies of Pakistan to issue Visas to the Mujahideen and Arab and Muslim volunteers who had proliferated. Pakistan allowed them to not just pass through but to build camps on its territory, and the Pakistani Army participated in fighting with them numerous times not to mention its various forms of support. There are other things which are well known but which it is useful to expand upon here.
- • After the withdrawal of the Russians, America changed its policy to take advantage of the collapse of the Soviet Union and help it [the Soviet Union] continue its march into the abyss which would end with its disappearance. As for the Afghani sphere, America's policy focused on the following:

Preventing the establishment of an Islamic government after the noble Jihad.

Wiping out the remains of the Jihad from the imagery of the Islamic nation by a bloody civil war.

Using up the stores of weapons and ammunition in that civil war.

Distorting the reputation of the Mujahideen whose name the media had changed to "rebels against the Communist regime" after the withdrawal of the Russians.

• With the fall of the Communist regime, America continued its policy, which it executed via Pakistan and Saudi Arabia, of pursuing liquidating, and making criminals of the Arab Mujahideen whose name had now become the Arab Afghan terrorists. All of America's efforts, which it executed via its scandalized tool, the United Nations and the Security Council, were concentrated on the idea of establishing a coalition government that included all parties. And all (meaning all parties) meant the following:

The Afghani secular technocrats. They are those who emigrated to America, Germany, Australia, and other western nations became citizens of those countries, and some of whom obtained advanced degrees and specializations. Many of them were conscripted into the intelligence agencies of those countries to give those countries an opportunity to occupy Afghanistan by proxy, just as happened during the age of westernization in the Arab nations, and the colonization of the third world after formal independence movements in the second half of the twentieth century.

The remnants of the previous regime, made up of Communists, representatives of Dostum, remnants of the Communist party, and the Khad intelligence organization.

Leaders of the seven Jihadist parties, most of which were lead by Pakistan under American/Saudi supervision and many of whose field commanders were corrupted by living in the

hotels and palaces of Peshawar and Pakistan [tc: sic].

Tribal leaders, most of whom are ignorant and who determine their position based on who will pay more.

Therefore, the biggest problem will not be the presence of some Mujahideen in that government, because they will be a weak element that will almost disappear in the shadow of the prospective western democratic regime to be established in Afghanistan. This is particularly true because the agents of America who are useful in the region, particularly Pakistan and Saudi Arabia, completely oversee the execution of the plan. There was no doubt this result would lead to a civil war in light of the competition of the heads of the parties over the position of power in them and this was not a bad result for America.

- America sought through supporting the various sides in one way or another and by using Pakistan and Saudi Arabia, to make the civil war fierce and lengthy and dirty to such an extent that it would condition the Afghan people to accept the United Nations solution. From another angle, what hopes and expanded horizons the Islamic Nation felt for Jihad in the name of God fled from their hearts, such that the Afghani Jihad became an example of how not to carry out this duty. Its results were presented in the ugliest of terms, and this is what was shown on the television stations of the western governments and those of the Islamic and Arab world as well.
- The U.N. plan was almost implemented, and the U.N. almost announced the formation of a mercenary army of Afghans being paid three hundred dollars each to impose the United Nations' solution. However, God forestalled them with the appearance of the Taliban, and the plan went to the garbage heap of history. And there is no longer any hope of salvaging it [the plan] except by the return of the parties which had promised to the west and to the United Nations that they would work on achieving that intended coalition government.
- • Today, despite the fact that this tattered opposition has only four percent of the land of Afghanistan, on a narrow tongue of land stretching from Badakhshan to the Panjashir valley to near Kabul, and despite the fact that its force consists of only a handful of men, the world order is turning this into an obvious plan. The international community is working on a bald-faced plan under the supervision of America, the Jews, and the Crusaders via other nations and the international organizations to put into place an obvious plan which we see around us and before us along the battle lines, in which we feel from afar the media and conferences. The international forces are woven together in it [the plan] in the following way:
- o America, and behind it, the Jews
- o Russia
- o The Communist nations of central Asia, particularly Tajikistan and Uzbekistan
- o Iran, the nation of Rafidites and the enemy of the people of the Sunnah and the enemy of Afghanistan
- o Saudi Arabia and the allies of the west
- o Turkey and India
- o Internally, the collapsed opposition parties

The scenario is as follows:

1 The opposition has been tasked with moving militarily toward Kabul in an attempt to snatch it, as I mentioned, to upset the balance of power following the Iranian movement in the southwest and the Shiites in central Afghanistan have been tasked with moving militarily along the borders of Tajikistan and Uzbekistan. However, the attempts of the last few weeks have met with failure, [Qur'anic quotation]. However, they are gathering again for another attempt from positions that are worse. Bamyan has fallen at the hands of the Taliban, who opened a land route northward to Kondoz, and who recently threatened the forces of Mas'ud and Sayyaf to their north. We ask God for the victory of his religion and for the people of his law.

2 Iran took advantage of the issue of the Iranian diplomats, transforming it into an international incident despite the fact that they were considered military and security attaches who were providing field support in Mazar-e Sharif to the opposition. And despite the fact that the Taliban have responded [to this issue], America, the Security Council, and all of the collaborationist governments of the Arab and Islamic world have joined together to stand alongside Iran. Yesterday, it was announced that Saudi Arabia had expelled the Afghani Charge d'Affairs and it withdrew its ambassador to Afghanistan, an action that was strenuously and immediately praised by the official spokesman for the Rafidite government.

3 The day before yesterday (Sunday, 22 September 1998) representatives of the United States, Russia, and China met with six central Asian nations and Iran on the sidelines of the United Nations' generally assembly meetings to adopt resolutions against the Taliban and the Islamic emirate of Afghanistan. We do not know the secret resolutions that no doubt exist other than that

it was announced that a fact finding commission is being sent to Afghanistan at the end of the current month. The situation is still headed towards tension in light of Iran's deployment of a quarter of a million soldiers along its borders

with Afghanistan. The deposed Rabbani has requested that Iran arm one million Afghanis living in Iran, and Iran announced that it is studying the request. And Iran is requesting these days, according to the news, that Afghani immigrants fight against the Taliban or leave Iranian territory. The president of Rafidite Iran, Khatami, gave a speech in which he requested that the international community apply pressure to impose a coalition government in Afghanistan that includes the opposition parties. I do not know why the world does not demand that he form a coalition government with the oppressed Sunnis of Iran who make up 35 percent of the population, along with the Kurds, Arabs, minorities, secular parties, Communists, the Mujahideen-e Khalq, and the other Iranian opposition parties that form as a block a crushing political majority in Iran.

Thanks be to God, the foreign minister of Iran, Kamal Kharazi, planned to meet with the decrepit, grey haired, Jewish-American secretary of state, Albright, then canceled the meeting for fear of the extremists in Iran. He did, however, meet with the foreign minister of England to withdraw Khomeini's Fatwa against Rushdi. These days he has been meeting with some of the foreign ministers of the Gulf, and today, the Iranians praised the step Saudi Arabia took in expelling the representative of Afghanistan as I have previously mentioned.

Thus the dimensions of the international alliance become clear, as does the fact that our brothers the Taliban, the Islamic government of Afghanistan, its people, and with them the Arab and Muslim Mujahideen from Central Asia, are facing an invasion, just like the invasion of the Parties, in which all the non-believers of the earth are joined together: Jews, Crusaders, Communists, Rafidites, Arab and foreign apostates, and agents within Afghanistan from among the Communist and apostate Parties, and the ignorant and the sinners who sell their religion and their world, and other people's worlds, to the highest bidder.

This is a summary of the international opposition and its parties today in Afghanistan. Thanks be to God that the American cruise missiles came to prove the clarity of the picture to anyone who has eyes to see, as the sound of their explosions reverberates in our ears. Thank God for joining together Karzai and the Americans; thank God the Saudis expelled the Afghani representative; and thank God for all of these parties that have revealed the truth of God's plan to anyone who has eyes to see; so that no one can say they were ignorant of all of this.

This description of the Parties, who is behind them, and the international conspiracy can be considered legal and logical; the basis and the foundation. It can be used to determine the legal response to the rule of the Shari'a in a case like this. We will rely upon it in rendering our opinion and our judgment about the triumph of our brothers, and we will place it squarely in the hands of those who issue Fatwas and judgments and determine whether they are applying the truth or not. For as God said: "Yes is each individual in pledge for his deeds," [tc: Surat al-Tur, verse 21] and He said: "They will be called to account." [tc: Surat Al-Zakhruf, verse 21].

Before moving on to the subject which makes up Part Two of this study, we will finish our description by explaining the situation of the third party to the battle, and that is the Arab Mujahideen of Afghanistan.

Third: The Arab-Afghan Mujahideen and the Arab-Jihadist groups in Afghanistan

1. As I explained previously, and is known the world over, America turned a cold shoulder to the Arab Mujahideen and the Jihadist movements that took the Islamic interests in the Jihad of the Muslims in Afghanistan and prepared their Jihadist cadres for this Jihad in the interests of America and the west in removing the Soviet Union. America pursued them through security campaigns, the primary responsibility for which was undertaken by Pakistan, Egypt, Saudi Arabia, and other Arab countries.

2. The Arab Mujahideen, who numbered 40,000 of various nationalities, can be divided as follows (and this is also a well known fact):

a. The biggest section were from countries where there were no major problems between the government and the Muslims. They [the Mujahideen] return to their countries such as the brothers from Saudi Arabia, the Gulf countries, Yemen, etc. Although they were subjected to interrogations, arrests, or surveillance, they returned to their normal lives or some of them had limited problems.

b. A few hundred of them settled in Pakistan, they spread out in its cities, and some of them got married there. Another portion became involved in the economic life of Pakistan by performing work and becoming settled. Despite the fact that they were subjected to intense security campaigns and were arrested and released numerous times, they returned to their lives and stability there and their roots there became familiar to the Pakistani authorities

c. The third portion mostly went to the Sudan or Yemen. As for the Sudan, it had not only opened its doors but had openly encouraged the Afghan Arabs to come via its consulate in Peshawar. It opened a direct flight route between Karachi and Khartoum, it welcomed Shaykh Osama Bin Laden, his money and his followers. It also openly received the Jihadist group and the Egyptian Jama'a Islamiyah, and used them as a trump card to pressure the Egyptian government who sheltered and supported the Sudanese opposition. Following this movement of the Shaykh and the Egyptian groups, another group made up of other nationalities joined the fold and settled in Afghanistan.

d. In view of the comfortable conditions in Yemen and the influence of Islamists and tribes there, another group settled in Yemen. These two categories of groups that made their way to Sudan and Yemen were of a type who could no longer return to their countries, such as Egyptians, Algerians, Libyans, Iraqis, or who were of other nationalities. Most of them belonged to Jihadist groups who had been in opposition to the governments of their countries previously.

e. The fifth group made their way to Europe for political asylum and headed to a number of European countries, the most important of which was Great Britain because of its asylum laws and the material assistance and social conditions it offers. [They also headed to similar countries] Such as the Scandinavian countries, Canada, and some of the central European countries. A portion of them obtained

asylum and the majority of them are frozen in a state of waiting in the framework of the country in which they sought reference. In this state, they are subject to surveillance and harassment if they practice any form of Islamic work not to speak of supporting Jihad, which naturally is called terrorism there.

f. The last group did not obtain residency in Pakistan or they had security concerns there, or they did not have the financial or material means or the documents to move there as their relatives had so they had no other place to go except to head back to Afghanistan and settle there and move between Afghanistan and Pakistan out of necessity. A small group remained in Afghanistan to maintain a presence in some of the fortresses and training camps whose activities were limited but which had not completely been cut off during the war with the Parties because the areas where the camps are located were far away from the fighting around Kabul.

This was in addition to some young men who decided to continue the Jihad until its end in Afghanistan, and to persevere in the primary goal for which they came, and that is the establishment of an Islamic state in Afghanistan. It is said that those young men faced extremely harsh safety and living conditions in the course of their persevering on the lines in Afghanistan. A small portion of them were originally with Hikmatyar in his struggle with Rabbani, who had bared this teeth against his Arab Mujahideen brothers who defended his territory and his possessions. He gave them up, and the blood of their martyrs has not dried yet on the Afghani fields of Jihad.

This scenario generally occurred between 1992 and the fall of Kabul around the middle of 1996, in other words, a little bit before the appearance of the Taliban in Kabul. What happened to those homeless foreign revealers of the truth in this migration? What happened can be summed up as follows:

- As for those who returned to their countries, they were under surveillance and harassment, and subject to accusations and arbitrary arrest at any moment. In Egypt, military courts called “returnees from Afghanistan [courts]” were opened for them. In other places besides Egypt it was worse. Some of them were prevented from returning to their countries, such as Jordan. None of them escaped this, not even the Saudi men in the country of Monotheism and Dogma. Arrests netted nearly all fifteen thousand young men who had fought the Jihad according to the desires of America, the permission of those in charge, and the Fatwas of the organization of senior ‘Ulama. Most of them, if not all of them, were put in prison, and they were tortured by all methods that the Egyptian, the Tunisian, and other intelligence services of Nayyif Bin ‘Abd al-‘Aziz were trained in. News even came that some of them had been raped and others threatened with it. As for those who returned to dictatorial countries that are known for their brutality, it is not the place here to describe the conditions for those who were oppressed.

- As for those who settled in Pakistan, they have been subjected even now to four savage security campaigns. As much as they have changed houses and fled from them, they are on the brink of poverty in a country that sends its workers and its unemployed to every corner of the earth and their numbers have diminished.

• As for those who went to the Sudan, well, the story is much more well known than is told, and those involved are the first to tell it when God allows them to. What is well known is that the Sudanese are students of Al-Turabi, who cursed the Prophets, peace be upon Them, and have diverged from God's Shari'a and his Prophet, peace be upon Him. They ate people and threw away the bones, and maybe I shouldn't say what I know in the interests of discretion. The Shaykh 'Usama left when there was nothing left but very little to come out with, and he headed back to Afghanistan with the family and followers he had left, leaving behind for Islam and the Muslims of the Sudan economic aid and public works projects. He left those things to those who do not believe in the religion of God and His Prophet, but believe instead in the money of Muslims.

As for the Egyptian Jihadist group, the last of their members left under threat of force, and even their women, elderly, and children were not permitted to stay. They left just before the arrival of a search team from the Cairo government. And as for the Jama'a Islamiyah, well, the situation wasn't any better for them. Even for other nationalities matter reached a peak, such as our Libyan brothers, after they all left en masse and under force and threats, and after the Sudanese forced Bin Laden to kick out the Libyans that were in his group in the Sudan in order the placate Qadhafi. Things reached such a point where Al-Zubayr, the Sudanese minister who perished in an airplane crash and went to his Lord with all of his sins, personally hand delivered five Libyan Mujahideen, whom he had detained in the Sudan, in his own private airplane. He handed them over the Qaddafi on the night of 'Aid Al-Fitr the year before last, 1997, in order to improve relations with him. Bashir acknowledged that this in fact happened during a press interview with the Al Quds newspaper, saying that it was in accordance with a criminal exchange treaty!!

It enough to mention these examples for you to know the sad, black story of the Sudan. All that is important is that everyone there [the Sudan] were kicked out to placate the Jews, the Christians, the Americans, and the apostates, and that God's promise was fulfilled: "Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion." [tc: Surat Al-Baqara, verse 120]. And these Christians won't be satisfied because this scent called Islam never descended upon the Sudanese. And following them [the Jihadists], cruise missiles came and destroyed a factory that supplies half the Sudanese demand for medicine.

• As for those who went to Yemen, they were subjected to a number of security campaigns and arrests. Most of them left, leaving only a very small number who settled in the vicinity of some of the tribes who defended them from the same black picture that happened in the Sudan. The majority of them left Yemen as well.

• As for those who escaped to Europe, I am more knowledgeable about the conditions of those people than the others because I was with them. I truly never understood the prohibition of the Prophet, peace be upon Him, against living in the homes of non-believers, which we were sheltered in against our will and which, thank God, we were saved from and which we ask God that we not have to return to. I never understood that until I lived it and saw this behavior. God willing I will perhaps discuss this subject at a later time in a detailed recording because there is a lot to say about it. Here I will mention what is most important:

1. Only a small number of brothers who had been prevented from traveling and moving around while waiting for the outcome of their requests obtained political asylum. The lucky among them, such as those in Britain and the Scandinavian countries, received public assistance which put them slightly above the poverty line. As for those who went to countries where conditions were bad, and most countries are heading towards bad conditions with their asylum laws, most of them were placed even with their families (if their families were with them) in concentration camps for those requesting political asylum with blacks, Filipinos, Vietnamese, Latin Americans, and other refugees. In these places, the kitchens and bathrooms were shared between men and women and the aid that is given to them is not sufficient to reach the poverty line.
2. As for those whose conditions have improved, they have entered the maelstrom of European life, and it is a pulverizing and burning life. The non-believers there are on their own turf, with its child-rearing problems and schools, and its materialism. Forbidden things surround the Muslim on every side, and this requires a lengthy description. The devout and the good among our brothers live every hour with a tortured conscience. Religion is diminished from greatness to cheapness, and from cheapness to triteness. The Muslims from the Islamic movements have denigrated the Jihadists and treated them badly, perhaps even banning them from their mosques. The rest of the legacy Muslim community in those places are headed toward idolatry, except for those who beg for God's mercy, and they are precious few. Anyone with a conscience whose conditions have been eased has asked God to get him out of those countries.

3. As for the security conditions, brothers are watched intensely in every country, and they have been repeatedly subjected to investigations and interrogations according to their importance and their activities. They are threatened every moment with being placed under the new anti-terrorism laws which are being strengthened every single day according to whatever the condition is of our struggle with the world regime. Some are arrested from time to time, and threatened with being extradited back o their countries for execution. Those countries are not satisfied with merely pursuing some of them [the Mujahideen] to recruit them as agents and spies for them, as has long been done to many followers of other Islamic groups residing in their countries, via personal pressure, terror, and extortion.

And as for the narrow margins that have been put in place because of the incompatibility of the policies of those countries, they are just about to be over, or have ended by virtue of the unification of international policies regarding the fight against terrorism. This is what the Islamic Jihadist movements are aiming at. Recently, most countries, and particularly the democratic ones like Great Britain and the Scandinavian countries, have been working to amend their laws and re-vote on them in their parliaments to narrow the arena for political asylum and to widen the list of charges for terrorism. This list already covers planning, aiding, preaching, and even supporting what they call terror through literature; and of course they are the only ones given the right to determine what constitutes terror and what does not!

And so, when Israel shells women and children at the United Nations building at Qana [tc: in Lebanon in 1996], the English, the Americans, and others like them consider this to be a legitimate action. But calling in writing for the fall of Zarwal or some other similar pharaoh and murderous criminal is considered terrorism. And they like to inform the people about the condition of what they call human rights in the countries of those criminals!

4. Many brothers from various European countries have been arrested and threatened with being placed under these laws. In the foremost of these countries, and those most deeply democratic, the anti-terror squad swept up most of the brothers for investigation and interrogation last month…and at dawn yesterday, September 23, 1998, police and intelligence forces stormed the houses of seven brothers, among who were refugees from Egypt, Saudi Arabia, and other countries. They imprisoned them, confiscated their belongings to search them, and we still have not received any details about them or this operation, which they named “Operation Challenge.”

This is a glimpse into the conditions in Europe for those young men who fled with their religion the oppression of the oppressors everywhere.

5. As for those who remained in Afghanistan, despite what they have been through the struggle between the Parties, to the break down of security, to the poverty and disease endemic to Afghanistan and its citizens, they had the best of situations with respect to maintaining their religion, respect, and security, and their situation really opened up after the coming of the Taliban. Many of the original groups began returning to Afghanistan, after having sampled the hell of other countries and finding Afghanistan better than did other religious refugees.

And it is worth noting as we present the condition of the Arab Afghan Mujahideen and the Jihadist groups in general, that this troubling period from 1992-1996 were some of the blackest years that the Jihadist groups went through in the Arab Islamic world, with the possible exception of the crusader Gulf War in 1990.

Enemies and friends alike know that this is a profound reality; to wit, that the international Jewish crusader plan, with the cooperation of the forces of the apostate rulers of the Muslim countries, aided by the hypocrites and collaborationists, has succeeded over the last ten years via its conferences, its international coordination, the Unified Arab Security conferences, the Mediterranean Security conference, and I do not even know what other conferences…And [it has succeeded] via brutality, making examples of people, and by loosing the hand of the pharaohs in this culling. It has succeeded in drying up the sources; most of the Jihadist groups have reached the brink of bankruptcy or are just about to. It has succeeded, through murdering and imprisoning them, in expelling and pursuing them to the ends of the earth.

The plans of those countries to hand over the brothers to the tyrants for execution or imprisonment has succeeded, and news of their being handed over by every country on earth to every country they came from is well known, and has led to a precipitous recession of the wave of Jihad. Whole Jihadist movements have been wiped out in their entirety, others have been broken up, and others, God forbid, are on their way to dispersion and disappearance.

A local, national, and international conspiracy to Jihad has flared up in Algeria, but the people have been prevented from taking part, the symbols, leaders, and commanders of the Jihadist groups have been scattered, and the philosophers, young men and cadres of the Jihadist current can not find refuge or shelter.

All of this has happened in one unbroken chain of misery during the period between the Gulf War and today. This is the reality of the Afghan Arabs and the Jihadist movements in summary. And into this situation God brought the Taliban. They were welcomed by the people of Islam in Afghanistan, and then welcomed by many of those in the diaspora. Since 1996, many of those cadres who have been expelled from Afghanistan have begun to return to the great inaccessible reaches of its mountains, so blessed b the blood of the martyrs that has fallen there. And so in addition to the contingent that remained there [Afghanistan], the years of 1996-1997 witnessed the return of many symbols of the Jihadist groups and their cadres, and the senior Arab Afghans from the diaspora. This is in addition to the Mujahideen of Central Asia, Eastern Turkistan, Tajikistan, Uzbekistan, Bangladesh, Pakistan, etc., that have sought refuge there [Afghanistan].

Those Mujahideen, and immigrants who have fled with their religion have found good neighbors in the Taliban, and have found in Afghanistan a good refuge and good stability. They have found its air free from impurity, usury, and prostitution…

This is the situation. The situation of those immigrants from the diaspora, and a description of the people and the world they found there. This description was necessary before moving on to discuss the legalistic judgment regarding the issue of the duty to fight or not to fight along side the Taliban.

Part Two:

The Issue of Supporting the Taliban and Fighting Along With Them Against Their Enemies, and the Legal Issues Pertaining to this Subject

A protagonist will say: We have more important Jihadist issues that we came because of, and they are our priority. True or not? Another protagonist asks: What will increase the [numbers of] Arab Mujahideen by several dozens? And still another says: They [the Taliban] sympathize with Saudi Arabia and flatter it in their media, and they will not accuse the Arab leaders and Muslim apostate countries of heresy!! One last protagonist will present what is worthy of discussion and what is not.

In fact, and in pursuit of the truth, and with all due seriousness the issue deserves, we ask the brothers, as I did during conversations I held with some of them, and some of the issuers of Fatwas, and teachers of Shari'a law and enlighteners of young men…we wish to present the issue directly in its legalistic essence via set legal questions. We will not squander our time with contradictory questions or by jumping from one topic to another…

The issue that we are taking on is three issues, as I mentioned previously…

To begin with, after having described the situation of the Taliban, their opponents, and our situation with them, I say with God's agreement:

• The situation of rank and file Taliban and those with them is similar to that of the previous Afghan Mujahideen. For that matter, it is the same as Afghans generally, and maybe even that of the vast majority of Muslims of this [Islamic] Nation and many of its movements today…

First: Are they generally, as far as doctrine and implementation [of the Shari'a] goes, on par with the Companions of the Prophet, their followers, and their followers? The answer is absolutely not…

Whoever wants to describe them this way, whether as ignorant or fanatical, their fanaticism leading them to lie…fine. Are they –with their heresies and deviations from the pure religion of God—are they Muslims in their doctrines and implementations which change from one to another? Muslims who still have the judgment of "There is no God but God?" Or are they not?

Throughout the journey I undertook to persuade the Arab Muslim Mujahideen brothers to fight along side the Taliban against the Alliance which targeted Kabul last week, I found through many conversations that there are those who, either by ignorance or intention, want to dilute the issue under discussion and transform it through a bunch of peripheral questions. One of them may frame the issue thus: Is there idolatry in the Taliban or not? Do they truly have a program for eradicate the tombs, gravesites, and talismans or not?

My answer and, thanks be to God, the answer of everyone to whom I asked the question, even those who do not wish to fight along side the Taliban, is that they are Muslims; the people of "There is no God but God." With all the heresies and deviations and shortcomings about which I mentioned all I know are the previous description…And I added to this question the following: Are they better religiously than the Jihadist Parties and their leaders with whom we fought the Jihad against the Communist Russians, or are they worse? My answer, and the answer of everyone I asked who refused to fight along side them is that they are better and more preferable religiously than the Parties with whom we fought the Communist Russian onslaught. This description I gave as an on-the-scene testimony in the previous section confirms this.

And so, they are Muslims, and as such they are as all Muslims: they have the judgment of "There is no God but God, and Muhammad, peace be upon Him, is the Messenger of God." They also have tyranny and other negative traits, just as does the entire Muslim Nation, east and west. However, I say to you that they are much better than the vast majority in this Nation.

Second: Now we come to their [the Taliban's] opponents. I do not disagree with anyone, including those who refuse to fight along side the Taliban, who describe their opponents as: A local and international alliance made up of Jews, Christians, Rafidite Shi'ites, Communists, apostates, the ignorant, sinners, the misguided, and mercenaries who have knowingly and unknowingly sold their religion. Moreover, according to the testimony everyone has heard, and what everyone knows, their opponents are as we have previously described. Nobody can be ignorant of this.

Third: Then I added another question which merits taking into consideration: Are the enemies of the Taliban – the Americans, the Russians, the Shi'ites, the apostates, the misguided, etc.—more or less evil and more or less damaging than the Russians against whom we waged the Jihad with those Afghans and Parties? Everyone has said that they are in fact more evil and more damaging because on top of the Page 44:

Fourth: The third question before summarizing the basic questions: Did the Arab Mujahideen immigrants, in fleeing their enemies, seek refuge in Afghanistan and the government of the Taliban? The answer is yes. And did the Taliban grant them asylum and improve their surroundings? The answer is yes. And did the enemies pursue the Taliban for, among other reason, granting asylum to terrorists, as they all them? The answer is yes, they pursued them for three main reasons:

1 Their implementation of the Shari'a and their recalcitrance in the face of the international regime.
2 Their supposed support of, and granting asylum to, Muslims of Central Asia, and their threatening of international security which today is controlled by America.
3 Their sheltering of the Arab Mujahideen, which worries the international regime.

And so, three issues have been put before us, two of which relate to fighting along side the Taliban and one describing their situation and our basic relationship to them. These are the three issues which we will present, and to which we will provide whatever answers we have. What remains before us is to present answers to those who refuse [to fight along side the Taliban], and to present them with legalistic evidence. We ask God to guide us along the correct path, to show us the truth and reward those who follow it, to show us what is wrong, and to reward us with his answers.

First: What is the judgment regarding fighting along side the Taliban, who are Muslims and, even though there are those among them who are heretics and who deviate from the true religion, who are facing an onslaught of enemies made up of the original non-believers, the Jews and Christians, in alliance with the Shi'ite Rafidites, the apostates, the hypocrites, the misguided, the sinners, the ignorant, and the secularists and sensualists? Is fighting a duty? Is it permissible? Or is it forbidden? This irrespective of our interests in this fight or our necessity to wage it.

Second: What is the judgment regarding fighting along side the Taliban, who are Muslims and, even though there are those among them who are heretics and who deviate from the true religion, who have granted us refuge from our apostate and unbelieving enemies? Those enemies have targeted them [the Taliban] for many reasons, the chief among which is the fact that they have given us shelter. They [the enemies] wish to destroy them [the Taliban] in order to destroy us. Another reason they are targeting them [the Taliban] is that they have shown us kindness while they [the enemies] are expelling us or are fighting them [the Taliban]. They [the Taliban] have sheltered us and given us refuge, and they have endured tribulation and show generosity, loyalty, and religiousness despite the threats of our enemies.

- What is the judgment regarding fighting beside them [the Taliban] against this onslaught, knowing as we do that this onslaught is being brought by an international alliance of Jews, crusaders, Rafidites, apostates, sinners, misguided, and ignorant?

These two issues are our two important and pressing subjects now, and not some academic issue of jurisprudence that can be put off or dismissed. We are being targeted, and the enemy is at the gates.

Third: What is the judgment regarding the nation of the Taliban and the Islamic Emirate of Afghanistan, given the fact that they are implementing the Shari'a, that they have a valorous leader, that they are carrying out the punishments and rites of Islam, that they are fighting in the Jihad in the path of God, that they are imposing the Jizyah [tc: an Islamic poll tax] on the non-Muslims there, and that they have well-known heresies and although there are shortcomings in their implementation of the Shari'a it is never-the-less an implementation of the Shari'a at heart…Is Afghanistan under the Taliban the House of Islam or not? Must we or may we immigrate there and must we or may we become assimilated into it and defend it? Is its government –the government of the Taliban—a legitimate [as determined by the Shari'a] Islamic government or not? Is Mullah Muhammad 'Umar, the Commander of the Faithful in Afghanistan and the leader of the Taliban, a Muslim ruler with the rights to the obedience of his people or not? And if Afghanistan is truly a House of Islam, and its leader is a legitimate leader who can implement the Shari'a, then is it a duty of those Muslims and Islamic movements in Afghanistan to pledge allegiance to him or not (knowing that they [the Taliban] have never asked them [the Muslims and the Islamic movements] to do that, and yet have continued to treat them as guests)? And so on in a similar vein with questions related to this issue.

These are the issues presented for discussion. The first two are pressing because they touch on an urgent topic as a result of the ongoing battle, which we expect to last for a long time and to spread. The people may find themselves faced with its reality, and so we must know beforehand what the legalistic judgment is based upon this reality.

I have studied this issue to the extent of the abilities God has given me, and have found the following:

As for the first issue: Any Muslim, no matter what the sins, heresies, impurities or shortcomings he has, if he faces an onslaught of unbelievers and needs the assistance of Muslims, he should be able to seek their [Muslims'] aid and then it should be incumbent upon them to aid him and wage Jihad with him. And even if he does not require assistance, any Muslim who desires to wage Jihad with him is permitted to do so based on the fact that it is a legitimate Jihad on the side of his brother against the unbelievers. This is what the Taliban have accomplished by virtue of the description I have presented.

As for the second issue: If a Muslim who is fleeing from his enemies is sheltered by a group of Muslims, even though they may have shortcomings, and the enemy targets them because they want him [the Muslim who is being sheltered], he has a duty to defend himself and them because they have been targeted as Muslims by the unbelievers for his sake. And if those Muslims are no longer in need of his assistance, he is still permitted to help those Muslims who helped him against their unbelieving enemies.

In the sections that follow, I will expand this topic with the evidence that I have found through the reviews that are available to us or through asking those we are confident in, whether because of their knowledge or because of their efforts in Jihad. God will help us.

Regarding the first issue:

- In the Glorious Qur'an are numerous testimonies about the duty of assisting Muslims. Of those I will mention what God said in Surat Al-Anfal, verses 72 and 73, right after "I seek God's protections from the pelted tempter," : "Those who believed, and adopted exile, and fought for the Faith, with their property and their persons, in the cause of God, as well as those who gave them asylum and aid, --these are all friends and protectors, one of another. As to those who believed but came to into exile, Ye owe no duty of protection to them until they come into exile; but if they seek your aid in religion, it is your duty to help them, except against a people with whom ye have a treaty of mutual alliance. And (remember) God seeth all that ye do. The Unbelievers are protectors, one of another: Unless ye do this, (protect each other) there would be tumult and oppression on earth, and great mischief."

Page 46:

In other words, if the unbelievers are not avoided and the believers follow along, or else if there is a turmoil between the people, it is merely an obscuring of the issue and a mixing up of the believer and unbelievers. In this case, widespread corruption will occur. This ends the commentary of Ibn Kathir, God bless him.

Al Qurtubi, God bless him, says in his Tafsir "Al Jami' Li Ahkam Al Qur'an" [tc: "Compendium of Wisdom of the Qur'an"], on page 36 of Part VIII: "God said 'And if they come to your aid in religion…" He wants to call upon those believers who have not deserted the field of battle to aid you with people or with money. Because of this it is a duty upon you, so do not abandon them. That is, unless they came to your aid because there was a treaty between you and them; in this case do not come to their aid. It is upon them. And do not violate the treaty until it has expired. Ibn Al-'Arabi said: "If they are downtrodden and prisoners, then you have an on-going loyalty to them and coming to their aid is a duty such that there should be no one left who has not gone to save them, so long as our numbers are great enough for that. Or else we shall expend all of our monies to extricate them, such that none of us has a single Dirham left." Likewise, Malik and all the 'Ulama said that we owe it to God who created us to not leave our brothers in the custody of the enemy so long as we have storehouses of money and superior conditions, capabilities, numbers, strength, and endurance.

The Shaykh Sayyid Qutb, God bless him, said in Thalal [tc: Fi Thalal Al Qur'an, "In The Shade Of The Qur'an], Part III, page 1558: "Those people (by this he means those Muslims who have not taken refuge with you in the house of Islam) are not members of society of Muslims and therefore there is no bond of loyalty between them and it [Muslim society]. There is, however, the tie of faith. This alone does not place the burden on the Muslim society to come to the aid of these people, unless their faith or religion is being attacked. But if Muslims in the House of Islam were to ask for assistance in similar circumstance, then every Muslim would have to come to their aid because of this alone…And I say, this issue has come up of coming to the aid of those Muslims who have not immigrated to the House of Islam and joined with the Muslims in building their nation. And maybe they have some who are weak and make excuses, and perhaps some of them are living under threat and their only refuge is hell because they have not done what they could to immigrate. God almighty has said in Surat Al-Nisa': "When angels take the souls of those who die in sin against their souls, they say: 'In what (plight) were ye?' They reply: 'Weak and oppressed were we in the earth.' They say: 'Was not the earth of God spacious enough for you to move yourselves away (from evil)?' Such men will find their abode in hell,--what an evil refuge!—Except those who are (really) weak and oppressed…"

And so those people, despite their sin for which there is no excuse, still retain their right as people of Islam. And if they seek your help, then it is a duty for Muslims to come to their aid because they have this right as Muslims. Moreover, God has decreed that not helping them will lead to turmoil and great corruption. And this is what we see in our present day, with Muslims refraining from coming to the aid of their religion, each other, and the oppressed even though they may be heretics and their religion weak.

They do this even knowing that all of the verses and all the Hadiths regarding the rights of Muslims do not single out any Muslims except by faith, and do not distinguish between any Muslims from among the community of Muslims. This is in the Qur'an.

From the Sunnah, quoted from Abu Musa Al-'Ashari, God bless him: The Prophet, peace be upon Him, said: "The believer for the believer as the building blocks interlock to support one another." Bukhari related this in his book of morality, the section regarding the cooperation of believers, and by Muslim in his book of righteousness, the chapter about the mutual affection and respect of the believers.

From Al-Nu'man and Bin Bashir, God bless them: The Prophet, peace be upon Him, said: "Believers, in their mutual love and affection, are like a body. When one of its members is afflicted, the rest of the body supports it with fever and excitement. This Hadith agrees with previous chapters of Hadith. The Imam Al-Nawawi, God bless him, commenting on this Hadith in the book Nuzha Al Mutaqin, which is part of his explication Riyadh Al Salihin: "The aim for mutual respect: Believers respect one another and offer one another the hand of assistance and aid in good times and bad." (Voume 1, Page 246).

And from Ibn 'Umar, God be pleased with him, who said that the Prophet, peace be upon Him, said: "The Muslim is the brother of the Muslim; he doesn't oppress the other and he doesn't give the other up…" Whoever is in brotherly need, God fulfills his need. And whoever assuages a Muslim's anguish, God will assuage his anguish on the day of judgment." Agreed.

Al Qastalani mentioned, in Arshad Al Sari, an explication of Sahih Al Bukhari, in Part IV, Page 255, in commentary on this Hadith: " 'He doesn't oppress the other' is a declarative sentence that implies negation. On other words, Muslim oppressing Muslim is forbidden. And 'does not give the other up' not only means not leaving him with those who would harm him, but also means actively protecting him. Al Tabrani added "does not leave him in misfortune," which was in Part IV, Page 255.

The Imam Al Nawawi explained this Hadith in his explication of Sahih Muslim when he said: "As for 'he doesn't abandon him," abandon means abandoning assistance. 'Coming to someone's aid' means if someone calls upon another for help in defending against an oppressor, then the other must render assistance if he is able and does not have an legitimate [in the Shari'a sense] excuse (Arshad Al Sari follows Muslim in ignoring the explication of Bukhar, Part IX, Page 457). We say, if a Muslim is being oppressed by an infidel, an apostate, or a Muslim who has lost his way, and that Muslim asks for assistance, then how can we not come to the aid of our brother Muslim.

It is worth mentioning that the Hadiths of the Prophet, peace be upon Him, regarding the duty of coming to the aid of Muslims, not abandoning him, and defending him, do not specify just the best Muslims of their generations, or the best Muslims of all times. On the contrary, the order came in the Book and the Sunnah to come to the aid of the Muslim, with the knowledge of God and the Prophet, peace be upon Him, that religion will save all at the end of time. The Prophet, peace be upon Him, said: "A time will not come for you that will not be followed by evil until you meet your God" (as told by Bukhari). The Companions of the Prophet, their followers, and their descendents, never tired of complaining about the paucity of religion among the people and the changing of conditions for the worse. Moreover, they eagerly advised Muslims to defend one another, particularly against the calamitous onslaught against their religion, their territory, their possessions, and their Holy places. And when it came to the issue of coming to the aid of a fellow Muslim, it did not only apply to those who were religious or who were the best Muslims of their generations, and it had already been over one hundred years at least. And when Jihad is waged, and assistance requested, and Muslims are defended throughout Islamic history, more than thirteen centuries have passed since then.

History's books still tell of the ruin of the condition of the Muslims, the spread of innovation [heresy], the distancing from the Sunnah, and the spread of sin, alcohol, debauchery, oppression, etc. Moreover, we have found, as we will illustrate, that senior 'Ulama and followers of the

Prophet call and agitate for invasion with all righteousness and impudence, and push an onslaught on Islam and Muslims for their

And if saying "There is no God but God" is a pillar unto God, they will come to the end of their days and not know anything of its meaning." Likewise, in the Sahih Al-Tarmathi [tc: "There is no God but God…"]; regardless of the shortcomings you have, you are not taken out of the community of Muslims."

It is for you to come to the aid of those who do not know the meaning of "There is no God but God." We have seen examples of this in various parts of the Muslim world, with some of the residents of the countries of Turkestan, Central Asia, the Caucasus, Bosnia, etc. And if this is the right of the ordinary Muslim…then what is the right of a group from the people of Islam such as the Afghans and the Taliban, who have established a nation governed primarily by God's law and, although they have well-known shortcomings, even taken as a whole these do not detract from their identity as Muslims who have been attacked by Jews, Americans, Crusaders, Russians, apostates, Rafidites, and alliances of the ignorant, sinning and lost Muslims. They [those who attack the Taliban] are resentful of them [the Taliban] for nothing more than their governing according to God's Shari'a, their rooting out of corruption and the corrupt, their spreading of security, and their preservation of the interests of the people of Islam, and likewise their aiding of people in other lands and people of Jihad, and the rest of those who expose the truth in our times.

Almighty God says "Then fight in God's cause – thou art held responsible only for thyself – and rouse the believers. It may be that God will restrain the fury of the unbelievers" [tc: Surat Al-Nisa'; verse 84].

And the Prophet, peace be upon Him, says: "He that fights from within his religion, he is a martyr." And all of us have heard the words of Ibn Taymiyah, God bless him, in his famous fatwa on defending against the onslaught when he said, "As for fighting in defense of an onslaught against the sanctity of religion, this is the most severe type of fighting and is a collective duty. There is no greater duty than [fighting] The enemy onslaught which corrupts religion and the world, except for belief, and everyone must do this to the utmost of his abilities. This has been stipulated by the 'Ulama and others." [Ibn Taymiyah] Mentions this in his Great Fatwa, Part V, page 530.

This onslaught which has targeted Afghanistan and the Taliban has targeted religion firstly, wealth secondly, and possessions thirdly. An oppressor has come that wants those whom the Afghans and the Taliban have given shelter to. The Prophet, peace be upon Him, says: "He that fights from his blood, he is a martyr; and he that fights from his possessions, he is a martyr; and he that fights from his money, he is a martyr" (as told by all four Hadiths). It is also said of the Prophet, peace be upon Him, that he said: "He that fights from an act of outrage, he is a martyr" (this according to Al-Nisa'i). Notice that he says "an act of outrage" as an indefinite pronoun, and not "his outrage." It is just "an act of outrage" because God has handed down The Book so that people could differentiate rightness.

The 'Ulama of the four schools of Islamic jurisprudence, and the Imams of the Tafsirs and explications of the Sunnah have defined categories in defending against an onslaught if one is a Muslim and has been martyred. In these texts are valuable sayings which we will not present here, but will summarize as saying if one is a Muslim, with this type of onslaught that is occurring today against the Taliban and the Afghans, then we are with them against the Jews, Russians, Americans, and Rafidites, and their sinning apostate allies.

Perhaps there are those who would say yes, this is defending Muslims, but the Afghans and the Taliban have those negative points which we have mentioned. We say again to that brother that we have proven and agreed previously that they are still, for you and for me, Muslims. They are Muslims even though many of them have innovations [heresies] and other things that impinge on their justness. Many of them are good. So look with me then at the Sunni school regarding fighting along side Muslims, and in these situations if you drape yourself in the Jihad of claim instead of the Jihad of defense and the defense against the onslaught that does not stipulate anything but defense according to abilities, as Ibn Taymiyah has said.

When we return to review the books of Tafsir and explication of the Hadith, and the body of jurisprudence of the four schools, or conduct a purposeful review of such things as Fatwas of Ibn Taymiyah and the Imam Ibn Hazam Al Andalusi, etc., we find various chapters on Jihad, or Jihad and progress as you sometimes see. Moreover, in the main bodies of Sunni doctrine, there are sections that revolve around Jihad with all righteousness, sometimes titled "Jihad For Every Emir," sometimes titled "Jihad For Every Emirs," talk revolving around the consensus of the people of the Sunnah in contrast to the Kharijites, Rafidites, and others of the lost. These [texts] have been gathered, which makes it easy for me to review these numerous texts and testimonies. Then God paved the way for me to look into the meaningful book "The main Issue of Being Prepared" by Dr. 'Abd-al-Qadir Bin 'Abd-al-'Aziz. God mentioned that it was useful, and I found that he [Dr. 'Abd-al-Qadir] had summarized what was expounded in most of these reviews in a most valuable way.

I found this wonderful summary to be indispensable in quoting testimonies at length, because they contain the essence and gist. And so I will relate what is in it [the aforementioned book], and then after that I will mention some of what I have found regarding the subject that he does not treat.

And so here, my beloved brother, is what is said, by God the possessor of all good, about Islam, Muslims, and the people of preparedness, immigration, and Jihad. On pages 9-10: "We take many expressions from this, among which that the field of Jihad gathers together sinners, the corrupt of intention, and those with no morals. And all of those were from the era of the Prophet, peace be upon Him. It is expressed also that the presence of those Muslims [the sinners, the corrupt, etc.] on the field of Jihad is not a justification for failing to join the Jihad under the pretense that there are those among them who are wounded. In the days of the Prophet, peace be upon Him, Jihad was waged in the presence of those people. More of this and of the fatwa of Ibn Taymiyah will be forthcoming." He then said: "If this happened during the life of the Prophet, peace be upon Him, and those with Him, then what do you think of your position now? The Prophet, peace be upon Him, said: "A time will not come for you that will not be followed by evil until you meet your God" (as told by Bukhari).

Then there is a valuable delineation on pages 58-63 where he presents a section titled "The Issue of Attack for the Emir," and advice for the brothers to completely review it, and to review the testimonies that came by the grace of God. Some of them are derailed, and I will only relate here, in summary form, what is necessary to conclusively prove the subject of waging Jihad along side Muslims and their leaders [Emirs], no matter if they are not just, or guilty of heresy, debaucher, sin, and immorality, etc., so long as those are not enough to remove them from the community of Islam. This was the case for most Muslims and their leaders for more than 90% of our Islamic history throughout fourteen centuries.

In this section of the review came the following: "The Impudent: he is not just. And Justice is: standing up for one's religion so that it is said of you that you have no misgivings." It is considered to have two elements:

1 Goodness in religion; he forms his [religious] duties of devotion, he avoids that which is forbidden, whether big or small.
2 He uses chivalry: he does that which improves it and brings it honor, and he leaves that which desecrates and debases it. (Manar Al-Sabil, page 487-488)

Then he says at the bottom of page 58:

“Third: And if the Leader [Emir] is profligate, and there is none other or it is not possible to work with another, whether because of ignorance of the Good or because of severe hardship in trending towards the good, does abandoning work with the profligate one, therefore, cause us to lose the legitimate goal of training or Jihad? The talk here runs in two directions, and is based upon a question, which is: is the impudence within himself or does it relate to the interests of Islam and Muslims?

The first direction: Is the impudence within himself? Just as one who drinks alcohol or takes drugs, or who reaps the spoils, or who has sins or heresies (note carefully – has sins or heresies--); these are personal foibles…just so long as his impudence does not impinge on his fighting the enemy, and does not squander the reason for the Jihad. Also, continue to advise, enlighten, and instruct him as befits someone in a condition such as his (notice: as befits someone in a condition such as his. Perhaps God has improved his condition, and this is what is stated in one of the fundamental beliefs of the Sunnis, and is mentioned in the jurisprudence of the Jihad. This first direction is what is meant by “attacking with the pious and the profligate.” Evidence of what we have stated regarding “attacking with the profligate within himself” is as follows:

The statement of Ibn Qudamah Al-Hanbali, which said: “Issue: He said, attack with every pious [person] and profligate [person]. Meaning, with every Imam. Abu ‘Abdallah (meaning Imam Ahmad Ibn Hanbal, God bless him) said, and was asked by a man who said, “I am not attacking.” Almighty God said about them that they are doing something bad. Those who are abstaining [from attacking] are ignorant. Do you not see that if everyone abstained as you are abstaining, who would attack? Did not Islam proceed thus? What were the Romans doing?” And Abu Da’ud related , ascribing to Abu Harirah: “The Prophet, peace be upon Him, said, ‘Jihad is a duty upon you, [to fight] with every leader whether he be pious or profligate.’” And likewise, [Abu Da’ud] ascribing to Anis: “The Prophet, peace be upon Him, said, ‘Three from the fundamentals of faith.’” Stand with those who say “There is no God but God,” and do not remove them from the society of Muslims. Abstaining from waging Jihad with the profligate leads to the appearance of the infidels over the Muslims, and the appearance of unbelieving talk, and corruption. For as almighty God said: “And did not God check one set of people by means of another, the earth would indeed be full of mischief.” [Surat Al-Baqarah, verse 251]. This is from the meaning of the great explication, Part X, Page 371, although I have found it on page 365.

Then the writer adds:

I said: Moreover, Ibn Taymiyah quotes much more severe speech than this from Ahmad in differentiating between a profligate who is strong and a pious man who is weak. Ibn Taymiyah says: “The union of strength and faith in people is rare. Therefore, ‘Umar Ibn Al Khattab, God be pleased with him, said: “O God, I complain to you of the sturdiness of the profligate and the impotence of the resolute. The duty of all is loyalty to the best man. And if two men are appointed, one of whom is greater in faith and the other greater in strength, it is better that a man be strong even though he may be profligate, rather than weak but pious.” Likewise it was asked of Imam Ahmad about two men, both of whom were leaders in a conquest; one strong but profligate, the other a good man but weak. He was asked, with whom would you attack? He replied, with the profligate man who is strong. His strength is for the Muslims, while his profligacy is the Muslims. So I would attack with the profligate but strong man.

The Prophet, peace be upon Him, said, “God supports the profligate man with religion.”

Then the writer added:

Ibn Taymiyah, in his fatwa on fighting the Tatars [tc: the Mongols], mentioned attacking with a profligate leader. He said: "Therefore it was one of the fundamentals for the people of the Sunnah to attack with every pious man and every profligate man, because almighty God supports this in religion for the profligate man and people of ill breeding. The Prophet, peace be upon Him, said so too. For if one does not agree to attack with profligate leaders or mainly profligate soldiers, then one of two things must be:

- Either abstain from attacking, which would necessitate those who are more damaging to the religion and the world taking control.
- Or attack with the profligate leader, in which case the other profligates will be pushed along and will establish Islam in a more legitimate way, even if they don't all establish the Shari'a.

This is the duty in this case and with all the suspicions surrounding it. Many of the conquests that occurred after the Rightly Guided Caliphs ended in just such a manner." The Prophet, peace be upon Him, asserted this, saying, "The horse bedded down in its manger is good until the day of judgment." This true Hadith points at the meaning of what Abu Da'ud related in his Sunan about what the Prophet, peace be upon Him, said: "The conquest has been on going since God sent me to fight to the ends of this charlatan nation. It does not require tyrannical tyranny nor just justice." The Prophet, peace be upon Him, profusely stated about this: "A group out of this nation is still revealing the truth, and none who come after them will harm them come the day of judgment."

These and many other texts agree that the people of the Sunnah in all of its sects must wage Jihad with whomever is worth of waging Jihad, whether their leaders be pious or profligate, against the Rafidites and Kharijites.

If men knew of the order of the Prophet, peace be upon Him, for Jihad which the leaders are undertaking until the day of judgment, and of his prohibition on helping oppressors oppress, then the middle way, which is the religion of Islam, determines who is worthy of Jihad. With every leader and every group, Islam is first with them.

This is the way this nation, in antiquity and in modern times, has chosen. It is a duty upon everyone appointed, and it is a middle ground between the way of going with the corrupt, and absolute obedience to a leader, even if he is not pious. We ask God to bless us and our brother Muslims when he loves us and we please him with our words and deeds. God is all knowing, and peace be upon his Prophet (the compendium of fatwa, Part XXVII, Page 506).

Go back to the words of Ibn Taymiyah, God bless him, at the end of page 212 from Part XXVIII of the compendium of fatwa. Then the writer says: Explainer of dogma Al-Tahawiyah said, "The Pilgrimage [Hajj] and Jihad are the first issues for Muslims, the pious and the profligate; until the end of time. They do not expire and thy never become void." Explanation: The Shaykh, God bless him, points to the reply to the Rafidites and Kharijites who said: No Jihad in the path of God until acceptance is extracted from the family of Muhammad, peace be upon him, and a voice from the sky calls out: Follow! As for the uselessness of these words, I show you so that you can draw your own conclusions.

Then the writer continued: Imam Al Bukhari, God bless him, singled out an independent group for this issue. When the Hadiths which stipulated attacking with every pious man and every profligate man did not say much less stipulate, he, God bless him, derived this judgment drawing on his customary precision in derivation – from the Hadith of the horse bedded down in his manger of goodness. He [Bukhari] said in his book of Jihad from his book of Hadith: "The door of Jihad is passed through even by the pious and the profligate."

Then the writer quotes from the explication of Ibn Hajar where he says: "The saying of the Prophet, peace be upon Him, about the horse being bedded down…etc." was previously used as evidence by the Imam Ahmad, because the Prophet, peace be upon Him, mentioned that the good remain in the horse's manger until the day of judgment." His explication was about recompense and riches, and the riches were compared to the recompense in that they were for the horse and for Jihad. This was not considered just, even if it was the Imam [who did it]. It indicates that there is no difference in this benefit whether the Imam is just or unjust. In the Hadith, the enticement towards conquest is on the horse, that also has in it the survival of Islam and its people until the day of judgment. This is because the survival of Jihad depends on the survival of Mujahideen, who are Muslims. It is like the other Hadith, "There is still one group from my nation fighting for the truth" (Hadith "Fath Al Bari, Part VI, Page 56).

Then the writer said: The profligate leader, just as it is a duty to wage Jihad with them, it is a duty to pray behind them. In this regard, explainer of the doctrine Al-Tahawi said: "God knows, it is possible for a man to pray behind someone about whom nothing is known about his heresies or sins, and it does not try him." He says: what do you believe? He prays behind the clean of heart. And if he prays behind a heretic, he calls out his heresies and sins, and reveals them. He is the paid Imam, who can only pray behind him like the Frida Imam or the Imam of the two feasts. Whoever leaves the Friday prayers behind the profligate Imam is a heretic in the opinion of most of the 'Ulama.

The Companions of the Prophet, peace be upon Him, used to pray on Fridays behind profligate Imams. It is in the Hadith that 'Uthman Ibn 'Affan [tc: one of the Companions], God bless him, when he came to pray with the people, a person asked 'Uthman, you are an Imam of the people, and this person who is leading the people in prayer is an Imam of turmoil? 'Uthman said, my brother's son, prayer is one of the best things people do. If they are improved by it, then so am I.

If they are made worse, then I ignore their badness. He then said: "If he leaves the Friday prayers, he is not leaving behind the prayers themselves." He also said: "It is not possible to pay the small corruption with a big one, and a slight harm is not paid with a greater one."

The legitimate benefit must be postponed, without payment to those who are corrupt (as explained by Al Tahawi in his edition printed by the Maktab Al Islami, pages 422-423).

Then the writer, may God grant him good things, concluded by summarizing: You must realize before anything that this issue is built upon a number of texts and fundamentals of Shari'a, among which are:

1 The principle of "The gravest adversity disappears with the slightest adversity." It is quite obvious that in this example the infidel enemy is the gravest adversity, defended against by the profligate Muslim leader, who is the slightest adversity. The principle is sometimes used as a model, as in the saying "choose the lesser of two evils." Look at the compendium of Fatwas, part XXVIII, page 212.

2 The Hadith "As for acts of intent, every leader has what he intends." This Hadith is agreed upon. If your intent is good, and your intent is to fight the Jihad, then you fight the Jihad because the word of God is the highest and it does no harm to you that the intent of the leader is corrupt. Every person has his intent, and his riches will depend upon them. It may be that the leader is fighting for his own family or for leadership, or he may be fighting for money or things like that.

3 God's saying: "Help ye one another in righteousness and piety, but help ye not one another in sin and rancor." [Surat Al-Ma'ida, verse 2]

The profligate leader cooperated in obedience. Nobody obeyed him or cooperated with him in disobedience and his disobedient actions. What came before is not a justification for failing to cooperate with him or obey him or fight the Jihad with him.

This is all from the first direction; not fighting the Jihad along side the profligate leader. As for if his profligacy threatens to harm Islam and Muslims, this is the second direction. The writer, God grant him good, continued by showing that it is not permissible to wage Jihad with someone whose profligacy causes harm to Islam or betrays Islam. Period.

I have found similar things in the big book of conduct from Imam Muhammad Ibn Al Hassan Al Shibani, a student of Abu Hanifah, may almighty God bless them both. This book of his is among the most comprehensive collections of Fiqh that provide judgment on the Jihad, and in Part I under the heading of Jihad with leaders, there is text that supports the proof that has been previously mentioned. It has been summarized in order to prove the same issue of fighting along side both pious and profligate leaders, and waging Jihad with every pious and every profligate person, particularly waging Jihad against those in error and the idolaters. This comes in paragraphs 159-160-161 on pages 156-160 of Part I. I will not quote from them here because the discussion goes on at length and I am afraid of boring some readers.

We mention in conclusion of the proof of this issue that the issue of Jihad with every Muslim leader and group, whether they be pious or profligate, this regards Jihad of offense. Jihad of defense, whether it be a community duty or an individual one, we mention that Jihad in defense of an onslaught is true and assured. The legal scholars of the Islamic nation and the four schools of Islamic jurisprudence, most Islamic Imams, and those who have written the Tafsirs and the Hadiths have all come to the consensus that Jihad is considered an individual duty for every Muslim in its order of importance. It is assured that if an enemy descends upon some Muslim country, then it is an individual duty for every free person and slave, every man and every woman without the permission of her master, and every father, religious man, and every husband to wage Jihad. And if the people of that country are impotent, lazy, or indolent, then it becomes the duty of those around them, then those around them, until sufficient Muslims, closer and closer, come to be with them. Jihad in that instance with just and unjust Muslims, and their leaders, is a defense against an onslaught and is more true than a Jihad of offense. This has been commented on by ‘Ulama of bygone days…and God is all knowing.

Imam Ibn Taymiyah, God bless him, who lived during the seventh century, said that many of the conquests after the Rightly Guided Caliphs only falls within this second direction. If we wished to dig stories and testimonies out of history books such as The Beginning And The End, Ibn Al Athir, The History of Al Tabari, and the History of Ibn Khaldun. Whether from history books or the stories we find as to the positions of ‘Ulama regarding the Muslims conquests and the stories of them that are retold in biographies, we would find hundreds of clear proofs. I will mention some of them by way of advising the brethren to look back over those books, because history and the lives of the forefathers is the life of this nation.

After the Rightly Guided Caliphs were gone and the Bani ‘Umayah kings came, there came with them heresy and signs of corruption. Secularism came, and with it the corruption, disobedience, profligacy, and rivalry which the Prophet, peace be upon Him, predicted. I even found some of the Followers of the Prophet, who said to the people, and this was in the first century: If the Companions of the Prophet, peace be upon Him, came among you to forbid everything for you except for the Qibla [tc: the direction Muslims face during prayer], and they were saying to them that if you considered something a sin, you would consider it to be a sin during the era of the Prophet, peace be upon Him.

You can find this a lot in the Sunnah of the ancestors and in their books throughout the second and third centuries and even afterwards. I even read some words of Al-Shatibi that mention that one of the followers had talked about the fact that religion had disappeared and heresy had spread. Imam Ahmad said, “How would this be if it were in our time?” Al-Shatibi said “How would it be if Ahmad were in our time?” (God bless them both). Look to the book of Al-Shatibi, God bless him, Al-I’tisam, which talks about heresy and its spread. The ancestors complained about it and about the appearance of sin, immorality, and

deviations, particularly of the leaders and the ruling families. Moreover, look at their Sira [tc: the biography of the Prophet, or his moral example] and what it says about conquest and Jihad. I will mention in summary some of what comes to mind.

The righteous predecessors [tc: generally, the first three generations following the life of the Prophet] launched conquests with pilgrims and others like them, and had them as military and wartime leaders during the Umayyad era. During the first century, the Berbers had abandoned North Africa several times, and the people of the Sunnah did not find anyone to hand it over to them at that time except for a well known commander of the Kharijites. Some people wondered about that, and the feelings of the Sunni ‘Ulama of North Africa was that “We fight along with the tribe all of those who are not of the tribe.”

Then the ‘Abbasids came, and the turmoil over creating the Qur’an took place. It wasn’t until after AlMa’mun, Al-Mu’tasim, Al-Wathiq, and Al-Mutawakkal that the turmoil ended, and the ‘Abbasid government at that time was nothing but heretical, and their heresy was the issue of the creation of the Qur’an. Not only were they not calling for it [the creation of the Qur’an], but they were subjecting the ‘Ulama to trials because of it, and torturing them, and killing them. Did the righteous predecessors, chief among which was the Imam of the Sunnah, stop praying behind them and fighting along side them? Of course not! On the contrary, a text was issued which said: “Anyone who says to do that is handicapped and ignorant. If every person did this, what do Byzantines do?” The Muslims were not about to do this, and moreover it is perplexing that the most severe stage in the trials of Ibn Hanbal was during the rule of Al-Mu’tasim. They beat Ahmad, God bless him, tied him up, and trampled him to such a point that when he saw the Imam Al-Sayyaf, he said, “I said my release from suffering has come!”

When Al-Mu’tasim ventured forth to conquer ‘Amuriyah, as in the famous story, to rescue the woman, the poet Abu Tamam captured this in his well known poem which begins:

“The sword is a more truthful message than are books In the ease with which is slices through seriousness and lightheartedness”

The Imam Ahmad is quoted not only in his insistence on fighting along side them in a Jihad of conquest (note: not a Jihad of defense), when they [the forces of Al-Mu’tasim] attacked the Byzantines at ‘Amuriyah from Anatolia, but he is also quoted as saying: “God absolved them from their sins when He conquered it, and those Muslims who were with him.”

Then we jump ahead a bit after the ‘Abbasids to the Seljuks, and who were the Seljuks but Turks and the ancestors of those Afghans, Uzbeks, and the peoples of Central Asia. They were ignorant of God’s religion, remnants of ancient religions and mysticism were prevalent with them, and their general character was of ignorance. The ‘Ulama opened schools for them, such as in the time of Imam Abu Hamid Al-Ghazali and Imam Al-Juwayni, and they taught them, advised them, and they strictly held them accountable. They [the ‘Ulama] prayed behind them and launched conquests with them. Just look at the conquests of the Seljuks and their rightly guided kings such as Alab Arlan, the history of whose famous battle makes readers cry, and Malath Kurd. The Seljuks were the most ignorant of races that ever ruled the Muslim lands; most of them were heretics, mystics, and ignorant. Nevertheless, God preserved for them the attribute of people of Islam.

to tombs, their exultation of the tomb of Al-Badawi in Egypt, and likewise the spread of fighting, oppression, bloodshed, confiscation of the people's money, sin, debauchery, and immorality during their era.

Some things were forbidden, and Imam Ibn Taymiyah was asked about fighting with the leaders of Egypt and Syria. He said, it is not forbidden to fight with them except with those who are ignorant, for how is an Islamic nation to be created if we abstain from Jihad with them? Moreover, he went so far in his Fatwas as to consider the armies of Syria and Egypt as the groups aided by God and His religion at that time. Also, the leaders and the 'Ulama of the Mamluks were held to account to a great extent, and stories of their promoting that which is good and preventing that which is forbidden is well known.

In the lands of the groups [meaning Syria and Egypt], when the nation of the Atabakah was established in Syria and Southern Turkey (among their kings and emirs were the Mujahideen 'Imam Al-Din Zanki and his son Nur Al-Din, known as "The Good King"), what was their condition with respect to mysticism and the spread of heresy. The aforementioned corruption is there in the history books. But the 'Ulama spoke in the most glowing terms of them, and waged Jihad beside them.

Then the Ayubis came after them, and the good king Salah Al-Din [tc: Saladin] waged Jihad against the Crusaders. He was, as were most kings of his dynasty, a Shafi'I [tc: one of the four schools of Islamic jurisprudence], and the elders of that time did not forbid waging Jihad along with him. Nobody was harmed by this, just as nobody is harmed by it today. Descendents falsely attribute things to the rightly guided successors [to the Prophet]. When Salah Al-Din, God bless him, died, his sons divided his riches. Some of them fought on the side of the Christians until his brother, the just king, came and exiled them, taking back his riches.

After that came his [Salah Al-Din's] good son Isma'il as King of Syria, and his brother Najim Al-Din Ayub as King of Egypt. They both fought over the riches, and the King of Syria, Isma'il, allied himself with the Christians, giving them the strongholds of the Muslims. The story of him and the head of the 'Ulama Al-'Az Bin 'Abd-al-Salam is well known, but there is no room to mention it here in the interests of brevity.

The Shaykh went to Najim Al-Din in Egypt. Was Najim Al-Din on the same level as the best of his generation? Of course not. He was famous for having fought the crusaders, and so Al-'Az Bin 'Abd-al-Salam stayed with him and gained greatness there. However, Najim Al-Din was a dictator and a tyrant, and oppression, alcohol, and sin were widespread during his era. While he was there, Shaykh Al-'Az Bin 'Abd-al-Salam had many great opinions on accountability; and as for waging Jihad with them [the Ayubis], his position was the same as that of the Sunni 'Ulama always.

The Ayubis then departed and the nation of the Mamluks was established. Al-'Az Bin 'Abd-al-Salam held them to account, and even went so far as to offer to purchase them in order to liberate them from slavery, as in the famous story. However, when it came time to fight the Tatars, what was his position, God bless him...He incited the army and charged the people to fight with them [the Mamluks]. The Battle of 'Ain Jalut—its story of the agitation of the Egyptian army to fight the Tatars, which became known as the Battle of 'Ain Jalut, is very famous—under the command of Qutuz and Baybars for the Mamluks is well known, as was the condition of the

Mamluks. It is enough for us to point out that the Battle of ‘Ain After the Mamluks came the Ottomans. And what were the Ottomans? Most were ignorant, but by them God preserved Islam and conquered the capital city of the Byzantines, Constantinople, just as the Prophet, peace be upon Him, foresaw.

They raised minarets, and [Constantinople] became the seat of Islam and the capital of the Caliphate until the days of our fathers just seventy years ago. Did the Imams of Islam abstain from waging Jihad with them [the Ottomans] because they were Hanafis [tc: one of the four schools of Islamic jurisprudence] and Sufis? Did they fail to wage Jihad against the enemies, both in defense and offense…

It is enough to say about the Ottomans that one of their hallmarks was that they refused passage of Christian ships through the straights of the Bab Al-Mandab from Yemen into the Gulf of Suez because they would pass close to the bay of Jeddah, which is holy. For them, the entire Red Sea was considered holy and off limits to Christian ships! The Ottoman ships would receive the goods of the Christian merchants in Yemen, transported them through the Gulf of Suez for them, and would deliver them the goods in the Mediterranean. One of the final Ottoman kings, Sultan ‘Abdalmajid in the seventeenth century, named the Mediterranean “The Ottoman Lake.”

An English reporter asked if all the Mediterranean and its northern shores were all an Ottoman lake to the Christians. And what about the Black Sea? Was it and all that surrounded it truly the possession of Islam and the armies of the Caliphate? The Ottoman Sultan said: “The Black Sea is a palace swimming pool!” The Muslims waged Jihad with them, and their stories are famous.

And so things stayed until the Caliphate disappeared. Then the Byzantine armies returned in a second wave of Crusades in the nineteenth and twentieth centuries, at the head of which was England, followed by France, the European nations, and Russia in Central Asia. And who waged Jihad against them throughout a half a century, and who expelled them from the eastern portions of the Muslim world? The Indian and Pakistani ‘Ulama, Sufis, Deobandi’s, and Hanafis waged Jihad against the English for 130 years and expelled them. The Hanafis and Sufis did the same thing in Afghanistan. One day they inflicted a massacre upon the English garrison that involved ten thousand men, some even say thirty thousand men. Only one of them survived, and they [the Afghans] left him alive so that he could go tell the story to the Queen of England.

As for the Hanafis and Sufis in the Farghana Valley (in the Central Asian country of Uzbekistan), they tested the poor Russians, and likewise the Sufi, Shafi’i, Ash’ari Imam Shamil waged Jihad against the Russians in the Caucasus for sixty years, and the stories he tells of it are famous.

In Syria, the Sufi and Ash’ari Shaykhs and the Hanafi and Shafi’I ‘Ulama waged Jihad against the French and then the English.

In Libya, revolts were launched by the Sufi, Ash’ari, Maliki Shaykhs, the most famous of whom as ‘Umar Al Mukhtar (God bless him), as well as by the Shaykhs of the Sunussi sect before them and after them.

In the Sudan, the Sufis launched the Mahdi Revolt that expelled the English.

In Algeria, numerous revolts were launched at the hands of the Sufi, Maliki, and Ash’aris, the most famous of which were the Abu ‘Imamah Revolt and the ‘Abd-al-Qadir Al Jaza’iri Revolt.

Likewise, in Tunis, the ‘Ulama of the Zaytuna, who were Maliki and Ash’ari, revolted against the French.

In Morocco, ‘Abd-al-Karim Al-Khatabi, who was a Maliki, Sufi, and Ash’ari, launched a revolt that lead to the establishment of an Islamic Republic that lasted until 1963. Sadly, you probably do not remember this?! He was victorious in his famous battles against the armies of five European countries all fighting together. In one battle alone, called The Battle of Anwal, he took more than ten thousand prisoners, among which were a hundred generals and marshals from the European armies until America interfered saying “Islam has returned to conquer Europe…”

This man who cast a shadow over his history and amazingly, I found one time a saying by Mao Tse-Tung (who is considered one of the most famous theoreticians on guerilla warfare) about Al Khatabi: that he [Al Khatabi] was one of his greatest military teachers in guerilla warfare!! And this is while most of our sons today have never even heard of him!

In Black Africa [tc: sic], there are wondrous stories that have never reached us because of our ignorance of its history. Islam entered Africa from Libya, Algeria, Morocco, and the Sudan by way of the Sufis, and they fought colonialism for years. And this is also the case in the countries of East Asia and Malaysia, to Indonesia and the Philippines.

Then the final Jihad of the Muslims was in Afghanistan by the hands of the Sufi Hanafis, who were not overly surprised by our brethren and the lofty ‘Ulama of the doctrine in the Peninsula and elsewhere. What surprised them was their being trained to accept the Jews, the American occupation, and the rule of apostates. But we are comforted by the words of the poet Abu Halalah, God grant him good, that describe this situation as though he were speaking with our own tongues. By God’s grace we passed through the Mujahideen:

<Poem here>

During the second half of the twentieth century, colonialism saw that there was no use in fighting the people of this community. They deserted our countries and left behind them apostate groups of kings, emirs, presidents, and secular parties that ruled us from the 60’s up until the 90’s. Then came 1990, and the third Crusader campaign led by America. As one of their high ranking officials said: “We came to fix the mistake God made when he put the oil in a country that does not need it and does not appreciate it. He-meaning Almighty God-needed to put it in the industrialized countries.” Oh God, for what this pig said…

These are the young men of Islam and they carry weapons…These are the vanguard, the Arab Afghan Mujahideen and those left among them who wait and those who replaced them. And these are the Arab and non-Arab Jihadist groups that are carrying the burden, and the obstacles are many. This is no place to mention them now…Perhaps one of the most dangerous of them [the obstacles] is some of the twisted concepts which have gradually seeped in…One of the most important of which is this calamity that we are here because of …The badmouthing of some as to how we can wage Jihad with heretics, those of flawed doctrines, mystics, and I do not know what else? Is it not enough for our good brothers that God has forgiven them [the Taliban], and that we have provided proof that they are, in face, members of the people of the Sunnah? Is the history of Islam and Muslims that we have summarized not enough for them regarding every pious and every profligate leader of Muslims in offense and defense? Defending against the onslaught to the utmost of one’s abilities is not stipulated by consensus, but is the most mandatory duty after believing in God.

I hope what I have detailed is sufficient and useful to the student of the truth. I hope that there will be in it for us what pays the rent when the day comes that money is of no use to us. Our brethren should go back and look at what the Martyred Shaykh, the Imam of the Arab Afghan Mujahideen, ‘Abdallah ‘Azzam, God bless him, wrote about these issues, the useful legacy he left, the truth of which is still not appreciated even today, when they need to hear similar words. God gives wisdom to he who is in need of it…

I make to you an important observation before moving along to evidence for the second issue, and it is that this is just general talk about fighting with the pious and the profligate. No one should think that I believe that the Taliban are flawed profligates, and that it is a duty to fight with them only in emergencies…God forbid. We have learned nothing but good about them, we have learned some of their shortcomings and have elaborated them. As for their leaders from Commander of the Faithful in Afghanistan Mullah Muhammad ‘Umar to his cohorts, the Talibs and the ‘Ulama such as Ihsanallah Ihsan, God bless him, and many of their ministers, testimonies as to their good deeds are legion. It is enough that they rule by God’s Shari’a and the other things we have mentioned.

As for the Second Issue: The evidence of our fighting along side Muslims who have shortcomings, who have called for our assistance, who have been attacked on our account, we have this to say:

1 That the Muslims have a need for this assistance
2 That this apostate is sincere in his assistance to Muslims and advises them
3 That the judgment of Muslims is a majority in rendering this assistance
4 That the Muslims are able to take the place of those apostate Muslims whom they are assisting if they were to desert

- We are not here because of these details, but there are chapters devoted to rendering this assistance in the various sources which provide us with information regarding the issue we are here because of, and they are:
- In the great book of Sayr [tc: Conduct], which is a magnificent compendium of judgments of Jihad, as I have mentioned, by Imam Muhammad Bin Al-Hasan Al-Shibani, a student of Abu Hanifah (God bless them both). He says in Part IV, Page 1422, Chapter 141, under the title “The Chapter of Providing Assistance To Apostates, and Apostates Providing Assistance to Muslims,” in Paragraph 2754 the following:

o "Then the Hadith of Al-Zubayr, God bless him, mentions that when Al-Najashi (this is during the immigration of Muslims to Ethiopia) met his enemy, he (meaning Ibn Al-Zubayr) along with Al-Najashi proved themselves worthy in battle at that time. The appearance of this Hadith proves the permissibility for Muslims of fighting with apostates under their flag. However, the interpretation of this for us runs along two lines:

- First: Al-Najashi, at that time, was a Muslim as was told, and therefore it was impossible for Al-Zubayr to fight with him
- Second: There was no other recourse for the Muslims at that time, according to what was told by Umm Salmah, God bless her. She said: "When we assured ourselves about the land of Ethiopia, we found that we were in a good land, with good neighbors. We worshipped our Lord, and Al-Najashi was not an enemy to Him; we never received anything greater than he. We said, if Al-Najashi had not appeared, we would not have known of our rights what Al-Najashi knew.

We dedicated a prayer to God so that God could enable Al-Najashi, and we called for a man who knew the science of ethnology, and Zubayr Bin Al-A'wam said "I am." He blew up a waterskin, rode it across the river, and met the tribe, and they took Al-Zubayr with them. We prayed until Al-Zubayr ended up in the river waiving his garment. They regarded that as auspicious that God had revealed Al-Najashi and enabled him in the land of his enemy. She [Umm Salmah] said: We have made a home with a good neighbor."

From this Hadith, the soundness of our interpretation becomes clear. The Great Book of Conduct, Page
144.

I say: From this testimony and its Hadith, we offer as evidence:

1 That Al-Najashi was an unbeliever and never converted to Islam, but even if he had been Muslim, from the various stories it is proven that his entire army was made up of Christians who believe in the godliness of Jesus and that he is the son of God (Almighty God, they say). This was told in the biography of Ibn Hisham and other sources from the history of the immigration to Ethiopia.
2 The believers, who were weak and unable to fight, and it would have been no use for them to have fought, participated anyway along with Umm Salmah, God bless her, with Al-Najashi to the utmost of their ability.
3 Ibn Zubayr, as in this testimony, participated himself and gained standing with Al-Najashi. The other interpretation of the writer of the Great Book of Conduct is important for us in the testimony where he says: "There was on refuge for the Muslims other than him." This means that they were defending their refuge with the participation and call of Ibn Zubayr, because the appearance of his enemy lead to their demise.

along side apostates because the two sides are both party of Satan, and the party of Satan are the losers and it is not necessary for Muslims to join either one of the sides. Their hegemony increases as one fights in defense of them. And this is because the ruling on apostasy is literal, and the Muslim fights to aid the people of the Truth, not to bring to light the apostasy…

In paragraph 2970 is the following: There is no harm for Muslims of the people of justice to fight with apostate Kharijites from the people of war, because they are fighting now to push away the turmoil of the apostates and to reveal Islam. This is fighting that is being ordered, and it elevates the word of God almighty despite what came before. Fighting here is to reveal what is inclining toward the path of truth, and here it is showing what the origin of the path is.

Then in the following paragraph, paragraph 2971: Then that is revealed if there was not a contradiction of their promise. Whether they believed in a group of people, but then abandoned them, then fighting with them isn't a duty…etc until the end of the paragraph.

He then said in paragraph 2972, and this is testimony which concerns us: And if the people of war say to their prisoners (by this he means Muslims who are imprisoned by them), fight our infidel enemies with us, they need not be frightened for themselves if they do not do it, because they do not have to fight with them. This is because in this fight is the revelation of idolatry, and the fighter is endangering himself for there is no authorization for this except to strengthen the religion or in self defense. Then he said, if those others were afraid for themselves, then there is no harm in fighting them because they are now pushing the evil of fighting away from themselves. So a solution for them is to fight in self defense.

Then he said in issue 2973: If they said to them (meaning the infidels saying to their Muslim prisoners): Fight our infidel enemies with us or we will kill you, then there is no harm in fighting in defense with them because they are now pushing the more evil thing away from them. Fighting with those infidels is forbidden, but there is no harm in undertaking that which is forbidden once its necessity has been determined; this maybe necessary as is eating dead flesh or drinking alcohol.

Then in issue 2972 he says: If they said to them, fight Muslims with us or we will kill you, then they must not fight Muslims because that is strictly forbidden for Muslims. It is not permissible to do that even under threat of death, as if he had said: Kill this Muslim or I will kill you. (I have said that this means that this is not permissible to kill a Muslim even in self defense; on the contrary this means a martyr is being killed, as Ibn Taymiyah said regarding fighting the Tatars).

Then in issue 2977 he says, and this is testimony that concerns us: If they said to the prisoners (in other words, if the infidels said to their Muslim prisoners), fight with us against our enemies among the people of war, and we will free you if you fight with us, if they believe this to be true then there is no harm in their fighting with them because they are fighting for themselves. This can't happen unless they were afraid for themselves from those infidels.

And so as their footsteps fall they, so do they here. For it was said: How can they do this unless they have power over the Muslims, and that side agrees to fight with them against Muslims. Maybe they took from them their belongings and weapons and used them against the Muslims. We say: that is hypothetical. What happens to them now as far as escaping the imprisonment of the infidels by this fight, this is known. If they see that if they ask the Imam of the Muslims to grant them permission to fight against their enemies along side the infidels, then it is permissible to use those weapons even if they are being used against Muslims.

Then he says in Issue 1980: And if in that calamity and danger they fear for themselves, then there is no harm in their fighting with the infidels if they say they will get them out of that situation [imprisonment], because in this fight they have a true and just cause, which is the defense against the harm and calamity that has befallen them. This is the end of the quotations of testimony from the Great Book of Conduct.

I say, with God as my help and my guide along the path of truth and righteousness, that what benefits us from these testimonies is:

1 Standing with the idolaters against [other] idolaters when it is not a necessity is not permissible because Jihad is for the purposes of promoting the word of God or the benefit of the legitimate Shari'a.
2 Fighting with the with the Kharijites or with their cause—they who are the People of the Qiblah and not the People of the Sunnah—is permissible if the enemy are infidels, as was said by the 'Ulama of North Africa when the Berbers fought along side the People of the Qiblah against those who were not People of the Qiblah
3 The issues that follow say that the Muslim can fight along side idolaters against idolaters either to defend against something like being killed, or in order to serve one's own purpose such as a decrease in torture or release from capture, and this becomes either a duty or is permissible. As Imam Muhammad Bin Al-Hasan Al-Asal said regarding fighting idolaters is permissible, and demanding benefits for Muslims is a duty or at the very least permissible. This is just like what happened when a group of Muslims became prisoners of the Russians. China attacked them [the Russians], and the group of Russians said to the Muslims, "fight the Chinese with us and we will let you go or lighten up on you." In this respect it is permissible; fighting China is permissible or a duty, as is requesting benefits, as we have mentioned. The opposite is true when it comes to fighting Muslims; you can not defend against harm by causing harm to Muslims.

I say here, and God is my support, deviating from the topic of our fighting with the Taliban against their alliance of enemies, we have proven that the Taliban, like most Muslims, have some shortcomings in their justness, and other things that harm them. Their enemy is a tyranny of Jews, Crusaders, Russians, apostates, the corrupt, sinners, and the ignorant. If it is permissible for Muslims to fight along side infidels, as in the testimony of Al-Najashi and other past testimonies about fighting with infidels against other infidels in order to defend oneself against dangers or to obtain benefits such as the easing of torture or release from captivity, then how can it not be permissible to fight against Muslims along side Muslims with whom you sought shelter and who sheltered you and were attacked by the infidels because of you? They were not resentful because of it, because God said to defend themselves against that infidel onslaught which targeted them, in order to gain the benefit of saving their souls, their property, and themselves (and I don't say their money because they have none, and thanks be to God that the springs have dried up). And it is not only to release prisoners and ease torture, and this is patently obvious, thanks be to God. For if

out of necessity it is permissible to fight along side the infidel in order to secure benefits or in self defense, then how can it not be permissible to fight along side Muslims in self defense, for this would be to consent to our enemies' claim that they [the Muslims] may have heresies, shortcomings in their justness, and profligacy. This is the utmost of lying and corruption. It is like what is said of the Kharijites, that they won't fight along side those who commit sinful acts and they accuse them of being infidels, or the Rafidites who won't wage Jihad except with the sinless, as was told by Ibn Taymiyah, which we mentioned in our evidence for the first issue.

The third testimony that supports this [topic] also is as follows:

In the book Al-Muhalla [tc: Muhalla Bal-Athar, "The Adorned Treatise] by Imam Al-Jalil Ibn Hazm Al-Andalusi, God bless him, in Part XI, page 112, issue 2158 is the issue of whether to ask for assistance from the tyrants, from the people of war, from the people of the Dhimmah, or from other tyrants. After mentioning the lack of Shafi'I or Hanafi compendia, he mentions the prohibition of those things, drawing on the saying of the Prophet, peace be upon Him, to wit, "I do not make use of idolaters."

Then we come to Al-Mahali after that, as follows:

Abu Muhammad (meaning the Imam Ibn Hazm) said this to us – in other words, not to seek the assistance of idolaters – as long as the People of Justice are still vigorous. If they are on the brink of disaster and have no other choice, and they are not tricking you, then there is no harm if they resort to the People of War and forego the People of the Dhimmah [tc: term used by Muslims to refer to Jews and Christians who live in Muslim lands], so long as, in providing assistance, you are not harming a Muslim or a Dhimmi, whether in blood, money, or in committing something that is forbidden from which there is no redress. The proof of this is the saying of almighty God: "He hath explained to you in detail what is forbidden to you—except under compulsion of necessity." [tc: Surat Al-An'am, verse 119].

This applies generally to anyone who is forced into it; there is no prohibition on it either by text or by consensus. Muslims know, whether individually or by consensus, of seeking the assistance of the People of War or the People of the Dhimmah harms a Muslim or a Dhimmi, then it is forbidden to seek their assistance, and God is the knower and seer. On page 113, Abu Muhammad, God bless him, said: "This shows us that it is permitted to make use of the people of war and those like them, of tyrants and those like the, and upon those profligate and unethical Muslims. Likewise, the sinner should be made to wage Jihad without the prodding of the tyrants just as it is imposed upon the good believing Muslims. There is no point in preventing them from doing so; on the contrary they should be called to do so."

I say, in agreement and making use of the words of Ibn Hazm, God bless him, the following:

1. If Muslims have no choice and are surrounded by the oppressors, have no hope, and are looking into the abyss, they can ask for assistance from infidels or from the People of the Dhimmah, against the oppressors.

As I have clarified, people of war and those like them can be made use of, and so with tyrants and those like the, and profligate and unethical Muslims. Likewise, the sinner should not be prevented from waging Jihad but instead should be enjoined to do so. As for the situation we find ourselves in now, we are the weakened and scarce remnants of the Arab Afghan Mujahideen, and Muslims who have sought shelter with those who have implemented the Shari'a, and even with the shortcomings in religion that they have, they have sheltered us from those infidels, Jews, Christians, and apostates who pursue us.

As for the third issue:

What is the judgment of Afghanistan in light of the rule of the Taliban? Is it the House of Islam or not? And what is the judgment regarding the rule of the Taliban? Is it a government of the Shari'a or not? What is the judgment of the Commander of the Faithful in Afghanistan, Mullah Muhammad 'Umar? Is he a legitimate Imam in Afghanistan or not? Built upon this issue are other questions surrounding the Arab Afghan immigrants and Mujahideen who live in Afghanistan as refugee guests being sheltered from their enemies and tyrants, protected by the Taliban. These important issues are:

1 Must those Arab Mujahideen and their counterparts the refugee immigrants being sheltered by the Taliban obey the Commander of the Faithful when they are in his house or not? And if he issues them an order that isn't compulsory, is it a duty for them to comply or can they simply refuse to comply by claiming that they are merely guests and not under his authority? And if they don't pledge their allegiance to the Commander of the Faithful, then does his authority extend to the Afghans only, or just to those who did swear allegiance?

2 Regarding the questions as to whether Afghanistan is the House of Islam and its leader is a legitimate leader who can rule according to the Shari'a, impose Islamic punishments, impose the Jizyah [tc: a poll tax that is imposed on the people of the Dhimmah, the non-Muslim residents of Muslim nations during the Caliphate] upon any Dhimmis present, and wage Jihad and fight any infidels, if we answer these questions in the affirmative, are those individuals and groups that reside in his territory bound to pledge their allegiance to him as the Commander of the Faithful? Or can they remain there as guests working to establish Islam and wage Jihad in countries outside of Afghanistan?

3 With the establishment of Islam and an empowered leader, is it a duty for the weakened Muslims living in the lands of the infidel and the apostate Muslim rulers to immigrate with what is left of their religion to Afghanistan? And for those who fled to infidel countries and Houses of War with their religion because there was no House of Islam, is it a duty for them immigrate now to Afghanistan? And is it a duty upon them to pledge their allegiance to the Commander of the Faithful and obey him as a legitimate leader or not?

These questions and what devolves from them have become a very important reality that has imposed itself with the establishment of the rule of the Taliban in Afghanistan, the establishment of their leader as Commander of the Faithful, their ruling according to the Shari'a, their establishment of Islamic punishments, their conquests in the path of God, their Jihad against the infidels and Crusaders of old, and against

[missing section here]

Secondly: Here I put the question before the first of those to whom it pertains, and those are the leaders of the armed Jihadist groups everywhere in general, and specifically to those who live in Afghan territory and have sought refuge there. If we were to arrive at the truth, it would be that we must assist them [the Taliban] with whatever capability we have, with God's grace, and to give this truth the objective and political description it deserves in order to answer this perilous question, the answer to which has already started us around the corner and into a new phase in the modern history of Muslims, ever since the fall of their predecessors 75 years ago at the hands of the Jews and Christians when we began the phase that we are only emerging from now.

As to the importance of this issue, I say here briefly that I have described the reality of the Taliban and our reality with them on the previous pages. As for the reality of Muslims in general, that is well known and therefore I will devote a special study to it that will follow this one, after I have completed some necessary research and after I have disposed of some information that still remain for me to deal with concerning this issue of the reality of the Taliban. Here I will limit myself to the matter at hand, which is fighting and waging Jihad at the side of the Taliban against their antagonists who have attacked them and us. These are two issues that I have answered to the best of the abilities that God has given me.

I say here as an introduction to some of the matters:

Since the coming of the Taliban, most of the Islamic governmental research from Muslim countries has painted the worst possible picture of them, and even Islamic movements and highly regarded secular figures did not refrain from oppression. The Shaykh of Al Azhar [tc: the leading Sunni Islamic University in the world], who was noble, described them as donkeys…like that! The Muslim Brotherhood and the Salafists agreed together to curse them and tear them down. Shaykh Sarur in his Sunnah said that they were agents of America, and in addition to that, some issuers of Fatwas and guidance asked some young men from the Jihadist movements specifically about the government in Afghanistan today, and they said that it was not the House of Islam!! Two of his contemporaries said similar things, and they live in London, the home turf of the infidels.

I heard something similar the other day from a man issuing legal guidance and Fatwas in the Arab areas of Afghanistan. I asked him if the government of the Taliban is legitimate. He said no. I said, then so it is not legitimate, and he said no. So I said, so it is in the manner of the Mu'tazilites between the two extremes [tc: one of the tenets of the Mu'tazilite school of Islam is the "position between the two extremes."] He said, no it is not like that. I said to him, then if you are not saying any of those things, then I have no new way of describing them. In another meeting [with the same man], I confronted him for this amorphous fatwa. He affirmed it, and told me in all frankness that Afghanistan today does not rise to the level of House of Islam. So I asked him about Mullah 'Umar, and he told me that to him there was no doubt that he was a Muslim and that the Taliban were Muslims…and in this he was not mistaken. For if Mullah Umar is a Muslim, and there is no doubt about this, and he rules a country that is at least aiming at the Shari'a; if he is a Muslim then there is no doubt that his country is the House of Islam according to the consensus of scholars I have read. If it were not the House of Islam, it would not be ruled according to the Shari'a. If its rulers were infidels, as is the case with our countries and rulers, then they could not be considered Muslims…This is an example of some of the misconceptions surrounding this issue. That is enough of the details…

What I know from my readings and studies of history is that the worst I can say of Afghanistan and the Taliban today is: That they are a group of Muslims, a group of which are mistaken. There are weaknesses in their implementation of the religion, and in the religion of some of them are heresies and sins etc. Muslim people have come to it [Afghanistan] from other Muslim countries and pledged their allegiance to a leader who is said to have fewer shortcomings than the rest of the people. He has lead his group, his country, and its people according to the Shari'a, has generally implemented the Muslim

against the infidels and apostates, has provided shelter to Muslims who have been expelled [from their countries], has protected them, and has suffered men killed because of that by the enemies.

This description is the worst description it is possible to give of the Taliban and their leader, and this is 90% better than the condition of the kings and rulers of Islam since the period of the Prophet, peace be upon Him, the Rightly Guided Caliphs, and the period of ‘Umar Ibn ‘Abd-Al-‘Aziz, and all of this does not even make up 45 or 50 years of Islamic history. For this description, and worse than it, has been the situation for many eras from the time of the ‘Umayyids, which lasted about 100 years, most of the ‘Abbassid kings, which was 500 years, the entire history of the Ottomans, which was another 500 years, and the entire history of the sectarian Islamic countries and kingdoms such as the Atabakah, the Ayyubis, the Seljuk Mamluks, the Muwahhideen, the Murabitun, the Ghaznubiyin, the Hamdaniyin, etc…Those Islamic rulers according to what the history books have to say, were a cavalcade of contradiction to Islam.

Ruling according to the Shari’a was generally the basis for confusion, mistakes, oppression, acquisitiveness, heresy, profligacy, sin, stupidity, and straying from the path, as well as guiding, Jihad, and doing that which is accepted…a mixed bag. The armies and leaders of those kingdoms protected the House of Islam and territories of Islam and their sanctity, and they issued the majority of the religious rulings as well as fought among themselves over money and everything else, etc. By this description they are worse than is the situation of the nation of the Taliban. Moreover, by the virtue of what we have witnessed over the last four years, two years of which I have personally witnessed, they are much better than them [the kings of old as mentioned above]. Their implementation of the Shari’a and faith in the Way, and their ordering that which is accepted and their prohibition of that which is not accepted is an observable reality which no one can deny except for a tyrannical madman who is biased because he can no longer be ignorant while he is here with us, so he goes away and pontificates upon our situation here from the home turf of the betrayers of the Companions in London, the city of fog which obscures the sight.

I am asking here, not passing judgment…truly, I am asking…If those [the Taliban] are not a legitimate nation by reason of the general heresies and deviations which prevail, then non of those nations [the ones mentioned above] were legitimate. And if Afghanistan, with everything we are experiencing today, is not the House of Islam, then that means that there has not been a House of Islam during most of the 1300 years of Islamic history.

What I know and have studied is that the ‘Ulama of Islam among our ancestors pledged their allegiance to those leaders, prayed behind them, and waged Jihad of conquest with them rather than Jihad of defense. They advised them and complained about them, but still considered all of those kingdoms to be Islamic, and considered them to be the Houses of Islam and the Houses of Muslims. Moreover, Ibn Taymiyah, God bless him, considered the armies of Syria and Egypt during the days of the Mamluks to be the victorious sect. I do not propose here to relate historic testimonies about this from their various sources because it is well known.

What is correct and what is a mistake then? Is all this history wrong or are all the statements, claims, and Fatwas from our own era wrong? Or is there something that our brains do not grasp? In truth, I am presenting a question here and I am not in search of an answer or a fatwa. One of those who issues

this means dissolving our groups and the necessity of pledging their allegiance [to the Taliban] and this will mean putting off Jihad in our own countries and accepting the prohibitions that they have set up and proclaimed. I said I do not know the reason for this obligation. He said that this is an obligation if we acknowledge that this is a House of Islam, that they are a legitimate government, and a true Imamate that we must pledge allegiance to or forfeit our religion. I did not understand the real source of this obligation.

[Section Missing Here]

It remains for me to say on the margins of the issue that this issue will be presented to two types of scholars and guiders. One kind, and sadly it is the norm in Sunni Muslim countries and groups and all of their ‘Ulama whether they be ‘Ulama of the Sultans or ‘Ulama of the Islamic groups or various movements from the Tabligh to the Brotherhood to the Salafists, etc. with the exception of the armed Jihadist groups. They consider the rulers of their countries, despite their ruling not by what God has revealed and their collaboration with the Jews and the Christians and their killing of those who call for justice for the people, they consider them Muslim rulers and their governments to be legitimate and should be obeyed, and that they are Houses of Islam!! And to them, I ask, is it not also possible for you to consider the Taliban likewise?! If Fahd with all that is wrong with him, and Mubarak with all that is wrong with him and the Sheikh of Bahrain with all that is wrong with him, and he is the King of a country that is only 3 meters long and whose army consists of twenty men, if those men are legitimate Imams according to your opinion and according to the Fatwas of Ibn Baz and Ibn ‘Uthaymayn on the Arabian peninsula and Al-Buti in Syria who says that Hafez Al Asad the Nusayri is Saladin of our age and according to the ‘Ulama of Morocco who consider their King to be the Commander of the Faithful, and according to the Sheikh of Al Azhar (who was noble) the matter is even greater. What is so wrong with the Taliban and their leader since they are legitimate and their shoes are worn thin from walking in the path of God and are more pure than the faces of those [who were just referenced in the preceding sentences]? What can be done to make them a legitimate government and their leader a legitimate Imam? By God, those who detract from them even recognize the United Nations.

As for the other group, they are from the Jihadists and their followers who see only their [the Taliban's] apostasy and the non-legitimacy of their government, while their country is a country of Muslims which intrinsically means that it is a House of Islam for any Muslims who are there, and a House of War for anyone there who is an apostate who battles against God and His Prophet. The question placed before those [who say those things], and I truly say question while I am in the process of presenting explications to facilitate the answer…What would it take for them [the Taliban] to be a legitimate government and their house a House of Islam…this is the crux of this issue.

I will now move to Part Three which is the uncertainties against the Taliban and the obstacles to fighting with them [which I heard] during my journey, which I previously mentioned, to convince them to fight in defense of the onslaught against us and the Taliban when Mas'ud threatened Kabul in September 1998. It is, I believe all or at least the most important, of the arguments from our brothers who do not agree to fight with the Taliban because of these arguments. I will separate them, God willing, into three parts:

1. Uncertainties that have a legalistic characteristic
2. Uncertainties that are political or realistic in nature from the standpoint of interests and principles
3. Uncertainties that are inflammatory or argumentative and are not legalistic or logical

Part Three:

Uncertainties Surrounding the Subject of Fighting Alongside the Taliban Against Our Enemies and Their Enemies

First: Uncertainties that have a legalistic characteristic

1 Most of the Taliban are heretics and idolaters that they as a government will not put a stop to it [heresy and idolatry]. It does not appear that they have a program to put a stop to the pilgrimages to the tombs to prevent people from visiting them and eradicating the signs of idolatry among the people.

2 The Taliban are Hanafis who are fanatically devoted to their school; they do not allow any others and they rule according to it [the Hanafi school].

3 The Taliban want and are asking to join the United Nations and to bring their international problems before it.

4 They do not accuse some of the governments of Arab and Islamic nations of apostasy. On the contrary, they have good relations with some of them that could be described as brotherly, particularly with Saudi Arabia, Pakistan, and the United Arab Emirates. They have issued statements about which we will simply say they consider fifty-two nations who are members of the Islamic Conference Organization to be brotherly Islamic countries who should all be cooperated with.

5 That the Taliban did not expel the Crusader organizations, that it [the Taliban government] allows their activities and it has dealings with them.

6 The Prophet, peace be upon him, said that leaders would come who would delay the times of the prayers. This is an evil for everyone, be they a corporal, a policeman, a tax collector, or a treasurer. So how can one of us be with them in what is the most important of these jobs, which is to be a fighter and a soldier with them, when they have these attributes.

7 The Taliban are oppressive toward Rabbani because he was the legitimate rule before them and was described as such by a committee of ‘Ulama who provide rulings on internal matters in Afghanistan. At that time they also considered Hikmatyar to be oppressed. One of them told me that Sheikh Bin Laden used to consider Rabbani to be a legitimate ruler and so if they felt that they were to be loyal to Rabbani and overlook his faults according to the Sunni doctrine then that is the same thing we are asking of them toward the government of the Taliban.

8 One of them said that we tried the Afghans before and we ignored their faults in the interests of the Jihad. The result of that was the corruption, civil war, the disclosures [of wrong doing], and the handing over of the leaders of the Jihad to the collaborators, the corrupt, and the corrupted. The Afghans are all this way. We will not taunt the snake a second time.

9 The Taliban say that they are fighting oppressors whom they call backward but they do not accuse their opponents of being infidels and they do not consider them apostates. We know that the Sunni Imams, such as Malik, from the Descendants, God bless them, would not fight the Kharijites at the side of unjust Imams because they consider them oppressors seeking revenge against one another in the name of God. Malik, when asked about this said, Yes, I will fight along side the Kharijites against the leaders if they deviate from the sayings of ‘Umar Bin ‘Abd-Al‘Aziz. The Taliban are not like that.

10 Why don’t we ask their opponents, particularly Mas’ud and Rabbani if they return to power in Kabul would they implement the Shari’a or not? If they say yes, then how can we fight them with the Taliban?

11 Those whom they fight are Muslims who pray and call others to pray; this is a battle of

upheaval. This is particularly the case since some of them are defending themselves and their possessions such as those who refused to give up their weapons to the Taliban and become subject to the disarmament law. Some of them were also defending themselves from a ethnic standpoint because the Taliban are of a Pashtun ethnicity and other ethnicities are treated as second class citizens such as the Tajiks, the Persians, the Uzbeks, and the other national minorities. How can we participate in a battle of upheaval?

12 The Taliban and their government in this form are not a legitimate government and Afghanistan is not a House of Islam, therefore, we are not obligated to defend them. Our brother added here that we, however, consider them to be Muslims and likewise, their leader Mullah Omar, we consider him to be a Muslim. However, Afghanistan under their rule is not a House of Islam! And if we said that they were a legitimate nation and a legitimate Imamate, then we would have to immediately dissolve the groups, nullify our allegiances to all other Islamic groups, declare it [Afghanistan] a House of the Caliphate and a house of immigration for Muslims. The principle of the Taliban would entail us leaving off the Jihad in our own countries, etc.

Second: Uncertainties that are political or realistic in nature from the standpoint of interests and principles.

1 We have political Jihadist issues for which we came here, and we can not be diverted from them. This is what the Americans, the Jews, and our rulers want: for us to abandon our fight there and lose ourselves in peripheral issues such as this, Chechnya, Burma, or Bosnia…Just as is happening in the [Arabian] Peninsula, where the hypocritical Saudi ‘Ulama are pushing the Mujahideen, at the best of their apostate rulers, far out into the wilderness leaving them there.

2 The number of the Arab Mujahideen here is limited and ineffective, and if we lose them here, then their Jihad there [their home countries] is lost.

3 The number of the Arab Mujahideen here is limited and ineffective, and will not really augment the Taliban, who [number] in the tens of thousands. If this number effective in their countries, then why wouldn’t the Arabs leave and motivate the Afghans to wage Jihad with the Taliban.

4 We exploited the Americans during the days of the Afghan Jihad in order to destroy their opponents the Russians, and they used us to achieve their goal and then they abandoned us. Today, the Americans want to push us along with the Taliban to fight their enemy, Iran, thus killing two birds with one stone. They will get rid of us and the Iranians in a never ending war between Sunnis and Shi’ites, and so they are striking their nettlesome opponent Iran. They will then be rid of us as an opponent, or they will at least occupy us [as in “occupy our time”] so they can rest. Why would we want to end up in this trap?

5 **This suspicion says**: Everyone knows that Pakistan has supported and still supports the Taliban to a very great extent. It is also known that the government of Pakistan is an agent of American and will not fail to do its bidding as long as it is under her fingertips. This means that it [the government of Pakistan] supports it [the government of the Taliban] with the permission and support of America, and this means that America supports the Taliban. America only supports the corrupt and those who harm Islam. The Taliban, therefore, are agents of America.

Third: Uncertainties that are defamatory and argumentative and that do not have any legalistic or political characteristic.

1 We do not accept the words to fight for interests and the corrupt. We do not accept the word “interest” because it has become associated with corrupt, heretical, and free-thinking Islamists such as Al-Turabi, Al-Ghanoushi, and the Brotherhood [and their attempts] to bring into religion that which does not belong. There is only what God said and the Prophet, peace be upon Him, said. And they did not say “interest.”

2 Those Arabs who call upon us to fight with them in Kabul do not call upon us for a legitimate reason, but to defend their women, children, houses, and money. Who told them to settle in Kabul and expose themselves and their families to danger, then have to call upon us to defend them? Let them leave Kabul and then they will not have any need for any one of us to defend them.

3 A number of brothers, among whom was a brother who is one of the Shari’a authorities among the group of Arabs in Afghanistan, have said to me: All Afghans are alike in their good and bad. We have Mullah ‘Umar who is like Mas’ud. We have Rabbani who is like Hikmatyar, and Sayyaf like

others, etc. If we take all the insults and suspicions against the first two, all of them are likewise present in the Taliban. Hikmatyar allied himself with Dostum and the Shi'a, and the Taliban allied themselves with 'Abd-Al-Malik the Uzbek. They promised him a position if he would leave [his alliance with] Dostum, but then they abandoned him and they were massacred. During the days of the Parties, we had fortresses and conditions that may have been better than those offered by the Taliban. And Mas'ud, when he captured Arab prisoners, honored them and did not give them up [tc: probably means they extradited them]. The Parties still correspond with the Arabs and show good intentions toward them; if the Taliban went away and the Parties returned, we would get to keep our fortresses as they are and possibly better. The Afghan fight is not a matter for the Arabs, who can stay here without any change. Afghans are Afghans, and they are all alike. We are guests of whoever ruled or rules Afghanistan, no more and no less.

4. Finally, a suspicion that relates to my position vis-à-vis this matter. Some always feel the need to defame, and the matter is worth discussing and I shall later on, God willing. Here I will summarize what I need to of this suspicion:

Abu Mus'ab – a poor man of God – is an agitator, a political theorist, and a Jihadist philosopher, but he is not a student of Islamic jurisprudence and he has no knowledge of Islamic jurisprudence. On the contrary, Abu Mus'ab himself says on all his tapes, "I am not a Mufti, and I am not a scholar of Islamic jurisprudence. I simply relate the Fatwas of those whom I ask and the evidence I find myself from whomever I am familiar with." So how can we receive a fatwa from him on such a sensitive subject? We only accept those from Shaykhs, students, and scholars of Islamic jurisprudence.

This is just about the total of what I heard from that surrounds the uncertainties and suspicions [of the Taliban], and I will answer each of these later in sequence which follows:

First: The Legalistic Uncertainties

1. **<u>The First Suspicion:</u>**

That the majority of the Taliban are heretics and idolaters, and as a government they have not put a stop to those things nor do they seem to have a program for eradicating the pilgrimages to the tombs, preventing the people from visiting them, and eradicating the signs of idolatry amongst the people.

I say that there is no relation between this suspicion and the issue of fighting at the side of the Taliban. As was brought up in the discussions regarding fighting along side them, and as was presented in the previous legalistic evidence, the salient point is that they are Muslims and Mujahideen regardless of whatever is wrong with them. Because of the importance of this suspicion, I will dwell on it a bit:

What is for sure, and all of us know this from what we have experienced in our own countries or from the travels we have made throughout Muslim countries, is that the state of Afghanistan from the standpoint of the spread of mysticism in all of its forms, both the accepted and the imposed, and from the standpoint of the tombs, the pilgrimages, and people visiting them, from what is legitimate to what is misguided and idolatrous, is prevalent in all Islamic countries equally. Moreover, I say that there are Arab Islamic countries whose share of this affliction is much worse than it is for the Afghans, such as Turkey, the countries of North Africa, the countries of Central Asia, the Caucasus, India and Pakistan, and the countries of Central Africa. I know, and I am from Syria which is the home turf of Islam and a country with one of the highest concentrations of 'Ulama. Most of the senior 'Ulama there in the various disciplines of Islam are mystics of all sorts.

As for the tombs of the ‘Ulama, the good men, and many of the Companions and the Followers, they are widespread and visited by many, and upon many of them are symbols that are not only in violation of the Sunnah, but are deeply rooted deviations such as imploring the dead, praying to them, asking them for things. The most terrifying aspect of this affliction is the imploring of God in those places. Living beings can scarcely do without them, not to mention the large gravesites.

I also visited Egypt and lived there, and its situation is even worse than that of Syria. I have seen Turkey, and the plague there are covers the entire nation. I have learned of the conditions of North Africa through television programs I have seen, and I saw some documentary films on some tombs of forefathers, and Sufi and other religious centers particularly in Tunisia, Algeria, and Morocco; especially in Morocco. I witnessed horror shows of idolatry and misguidedness approaching sorcery, magic, and devil and jinn worship, according to the testimony of our brethren in those countries.

This is all well known. As for those who escaped the tribulation, they would be in the Arabian Peninsula. All of us know that they were afflicted and enveloped by much worse idolatry than this…They were saved from the idolatry of the tombs only to be enveloped in the idolatry of rulers and palaces from the most senior of their ‘Ulama to the people at large except for those who have submitted to God, and they are few and far between. It is not the place here to mention the details of this.

As for the idolatry of the tombs and their dead, the limits of its negative effects are known. They [the dead] do not deliver Fatwas about the occupation of the holy places [tc: a reference to the presence of US troops in Saudi Arabia], they do not call for normalization [of relations] with the Jews or make alliances with the Jews and Christians, or try to legitimize the opposite of what God revealed and to replace it [what God revealed] with war. And as for the idolatry of palaces and the living pharaohs in them – it is for God to decry the dead ones whose matters are finished – the living Satan pharaohs are still speaking to the people saying “I am your most lofty god” and “I will show you only what [I choose] to show.” We all know that every one of those tyrants in the Peninsula and in other Arab countries in general, as well as the Muslims, have disrespected their people and obeyed them [the pharaohs]. There is no strength but by God.

Second: Has all this apostasy of rank and file Muslims in all those countries throughout the ages caused them to lose their rights as Muslims in general and each individual Muslims in particular? Has it caused them to lose their right as Muslims to aid and defense against the calamity of attack? By God no. And we have set forth our legal and historical evidence of this in Part II. On the contrary, they still have this right despite the passage of time, and Jihadists and protectors of Islam whom God has bestowed upon them have carried it out. The good ‘Ulama have remained persistent in calling upon them [the Jihadists], in enjoining that which is accepted and proscribing that which is not accepted, and in providing religious counsel.

Three: The important point that I would like to focus on here in reply to those who would suspend the duty of Jihad – which is among the most sublime duties in Islam, and which is an individual duty when it involves waging Jihad against the onslaught of infidels and defending the people of Islam – is to remind This misfortune is not with the rank and file brethren, but with those who wear the mantle of Shaykhs and ‘Ulama and who sit on the councils of judgment and fatwa. The problem is formidable and dangerous because it is not a problem of do we defend the Afghans or not. If it were simply a matter of Afghanistan it would be of no importance because Afghanistan

is just one of tens of countries. The situation of Muslims today in general, and we are at the end of this era on the threshold of an hour that has revealed its small omen, but just about to receive a big one [omen]…only God knows. If we make this problem an obstacle between ourselves and a Jihad of defense against the types of enemies that surround us on all sides, in a battle of extermination and liquidation of this religion and its people, then God help us for what awaits us and the people of Islam at the hands of the Jews, Christians, and apostates.

Four: In the coming stage, as pointed to by the facts and which will flare up soon in the nations of Central Asia and the Caucasus, then the countries of North Africa, then Yemen and Syria and countries after that, there will be numerous fields for Jihad of defense. We will find ourselves with our brethren who are zealous about monotheism, may God grant them good things and guide them through trouble. The situation for the Afghans is a thousand times better than that of the general populace of Central Asia or North Africa, for instance, because those there who are committed are generally of the Sufi persuasion whereas there are not many of them in Afghanistan and those that are ignorant and have abandoned their religion; they may pronounce the words "There is no God but God," but they do not know the first thing about it.

Seventy years of Communist rule has made them what it has made them, and their situation now is closer to that of the people of Bosnia or Chechnya. Shall we fight for them and with them in defense of this onslaught or not? Shall we proselytize them through our defense of them or not? The greatest problem is that those scholars here and those who issue Fatwas and who train people in one of the largest training camps are saying that the Jihad in Bosnia was not a legitimate Jihad because the banner [of the battle] was not legitimate, the troops were not pure Muslims, and so on and so on against the Jihad…This disaster reached the point where one of the brother students asked him, "then, what is the judgment of our brothers in Bosnia who have been killed, are they martyrs or not?" He answered, "Since the Jihad was not a legitimate Jihad, then therefore those killed were fighting under a banner of ignorance and therefore are not martyrs. We nevertheless ask God to forgive them since they were killed at the hands of infidels, and the Prophet, peace be upon Him, said: The sword wipes away sins!!!! Almighty God…Almighty God…" [tc: writer is using a satirical tone here].

And so, how can anyone wage Jihad when those who should know tell him that the Jihad will not be legitimate and the banner will be one of ignorance, but we will pray that your sins in bearing these arms are forgiven because the sword wipes away sins. No, brother. There is no sin, and no sword that can erase it, and the lame Muslims will meet their fate at the hands of their enemies. Let them [the Muslims] call them [the enemies] to violate their [the Muslims'] possessions. What am I to do with this misguidedness? This must be for the tongue of everyone who listens to this tortured theology…Moreover, the theological lameness has no explanation except for the saying of the Prophet, peace be upon Him, as told by Bukhari: [tc: Hadith here for which no authoritative translation could be found].

We beseech God and remind them of his words: "And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning)" [tc: Surat Bani Isra'il, Verse 36], and "Their evidence will be recorded, and they will be called to account! [tc: Surat Zukhruf, Verse 19].

Five: Finally, do those brethren think that we are going to fight the new world order, their soldiers and their nuclear weapons? The Christians and the NATO allegiance, and their fleets, soldiers, and instruments of war? The apostates and the hundreds of thousands of their soldiers and security police in every country? And the Communists and their millions of soldiers? Are we going to fight all this with three or four Jihadist groups, the largest of which numbers in the tens? As for the attempts over the last thirty years to take a subsection of young Jihadists, who themselves a re a subset from the Islamic groups, which themselves are a subset of practicing Muslims, which are a subset of the general Muslim populace…a subset of a subset of a subset. There were tens of them…And so we have via this community, that was the result of isolation from the people of Islam, the rank and file Muslims?

Brothers, wake up!...The present and coming battle for the Nation [tc: meaning the greater Islamic Nation or "Ummah"] will not come to pass by a subset of Islam fighting against the infidel nations, but will rather [come by] the Muslim Nation fighting against The Infidel Nation [tc: here he lumps them together as one monolithic element]…and the Muslim Nation, this is its condition…and it will not be filled out and placed in this battle by virtue of this lame, narrow-minded, biased, legalistic reasoning. Rather, [it will be filled out and placed in this battle by virtue of] reasoning that is expansive enough for this Nation. The religious wisdom of our first Sunni 'Ulama. The religious wisdom of Abi Hanifah, and Al-Shafi'I, and Malik, and Ahmad. The insight of Ibn Taymiyah who enjoined [that which is accepted] and proscribed [that which is not acceptable], who preached, who mobilized the masses, and who himself fought with those Muslims whose situation was similar if not worse than most of them [the Taliban]…And the insight of Ibn Hanbal who was beaten and tortured and tormented by a tribe he had waged Jihad with so that he would utter some heresy; he said of those who held back "they hold back from ignorance." The wisdom of Ibn Al-Mubarak and the sublime Ibn 'Abd-al-Salam, and the various other Shaykhs of Islam until the coming of the Imam Shamil in the Caucasus and Al-Khitabi in Morocco, and in between them the Jihadist commanders of the East and West throughout this era; they kept the houses of Islam separated from the campaigns of the Second Crusades…

I would lastly like to advise those of my brethren whom God has bestowed with a modicum of knowledge of the Shari'a, and who have been tested and who have sat in a Fatwa council. I would like to remind them of a memory that would rip their hearts out if they still have feeling there: that Ibn Al-Qayyim said that if two judges were in Hell, and one judge was in Heaven, and all three had to pass judgment on the affairs of the world…the situation is the most severe for whomever sits in a council of those who judge the religions and the dogmas of the people, and one may judge rightly, and the other may judge wrongly, but let them rely on God and may they give true words…**and I say again, "Their evidence will be recorded, and they will be called to account!** [tc: Surat Zukhruf, Verse 19].

And I remind the young men who are our brethren…know where your religion comes from. Think about with whom and under whose leadership you work and wend your way. They are delegated and rightly guided thinkers; Jihadist immigrant men.

Let us ask God to show us and all of our brethren the truth, and to enrich us His followers with His love…and to show us the false, and enrich us for having avoided it and hated it. Only God is able.

As for the issue of the tombs and idolatry in Afghanistan, there are fundamental points I'd like to turn our attention to:

1. It [the issue of tombs] is commonplace and well known in Afghanistan and among many religious scholars, among whom are many Taliban Shaykhs and leaders. It is a question for God almighty regarding the gravesites and holy sites. It is not a question of the dead themselves. The first thing we have is an issue of a dispute among the Sunni ‘Ulama, and as Ibn Taymiyah mentioned it is to investigate heresy, and nobody has said that it is idolatry. In cases where the question of the dead has been used to someone’s advantage and someone else’s disadvantage, these are acts of idolatry. But this is exceedingly rare here, and where it is found it is the work of the ignorant populace and not the Taliban.
2. The presence of the tombs and the symbols [of idolatry] upon them and the holy places is an innovation [heresy] in violation of the Sunnah regarding graves, but not an act of idolatry.

3. Many actions of the general populace are proscribed by the high-ranking Taliban and their ‘Ulama, but they [the actions] have not been eradicated, and they [the Taliban] have been ruling for four or five years. They haven’t even dealt with the overarching catastrophes and wars, and they start up new wars with the people, their Shaykhs, their tribes, and their traditions.

4. As I have mentioned, these actions, where found, are innovations and idolatry at worst, but none of them is so bad that it removes [the Taliban] from the community of Muslims.

2. The Second Suspicion:

That the Taliban are Hanafis who are fanatically devoted to their school [of Islamic jurisprudence], that they do not allow any others, and that rule according to it.

I say by God:

1. As for the fact that the Taliban and Afghans generally are Hanafis, the answer is yes. And most of the Taliban are fanatical [about their Hanafism]. I say that most if not all Afghans are fanatical about their school [of Islamic jurisprudence], as are the Taliban as their fellow tribesman and Shaykhs. As for the Taliban, as a government, ruling according to their school of thought, yes. However, they don't have people who inspect how each person worships his God. Rather, they govern by it [the school of Islamic jurisprudence], and as far as I know it is not for the rulers to impose a school on the people to worship. It is for them, however, to choose a school by which to judge and to rule in accordance with the authority of the people. This was the situation of most of the kingdoms of Islam: every ruler judged and ruled according to his religion and his school of Islamic jurisprudence.

   I also say that what is know from the history and geography of the Islamic countries and the condition of their Muslim inhabitants is that at the end of the first and second [Islamic] centuries, the Hanafi school became settled in India and Sind, and came to prevail in China , through Turekstan, Afghanistan, and Central Asia, to Turkey, Iraq, and Syria and Lebanon, in addition to the Eastern Islamic countries of Burma and Bangladesh; just about half of the Eastern Islamic countries are Hanafi too.

   The Shafi'I school became settled in some parts of the Caucasus, Chechnya, and in the East, Indonesia, Malaysia, and some parts of Southeast Asia. Its most important presence is in portions of Iraq, Syria, and Egypt; most of Egypt is Shafi'i. The Maliki school came to prevail in North Africa from Libya to Mauritania, and from there it descended into Central Africa. And as for the school of Imam Ahmad [the Hanbali school], it spread along the edges of the Arabian Peninsula. These are the main points; there are individual adherents of all four schools mixed into all of those countries.

It is well known that the rank and file population of every country is fanatical about their school of Islamic jurisprudence by virtue of their ignorance of the other schools. Moreover, the 'Ulama of every country are fanatical about their school. When I was in Syria 20 years ago, I remember that the 'Umayyid Mosque had four mihrabs [tc: a prayer niche in the wall of a mosque indicating the direction of prayer] on the wall of the Qibla [tc: the direction of Mecca]. So I asked about his and was told that for many years it was believed that it created a group of four prayers! One prayer for each of the schools [of Islamic jurisprudence].

If we wanted to talk about sectarian fanaticism in Islamic countries, I don't think that anyone would escape [from criticism]: not the people, not the 'Ulama, nobody but the dead. As far as the judiciary, the 'Abbasid Dynasty ruled for five centuries using the prevailing system of the time, and that was Hanafism. The Ottoman Dynasty in particular did likewise, and that was for another five centuries. Today in Syria, the few remaining Shari'a courts have ruled according to the Hanafi system for decades. In Egypt, the Shafi'I system is used for religious observances where the Hanafi system is used for social conduct. In North Africa, judges and their courts have been Maliki for hundreds of years, and continue to be so today. The countries of the Arabian Peninsula have ruled according to the school of Imam Ahmad [tc: the Hanbali] for decades.

As for the 'Ulama and jurists, nobody ever prevented them from answering a question according to their school of Islamic jurisprudence. The situation of the ruler and his responsibilities, however, are another matter.

This is how it was throughout the passage of history, and Afghans generally and the Taliban particularly have not been immune from this issue and what is right and wrong with it. The people's ignorance of the other schools, and particularly of the visible rituals (especially prayer), makes them reject anything with which they are unfamiliar because it makes them feel uneasy and stirs them up. It's as if anything to do with worship, and group prayer in particular, disturbs them.

2. Those ignorant people who are intent upon causing consternation among the people are seeking, while thinking that they are adhering to a Sunnah, to renounce what is assured by the Sunnah that is followed by the Imam. It is a duty to unite the Muslims, and it is also a duty to not spread enmity and discord that diminishes religion…They are taking up one Sunnah but abandoning many, along with duties and obligations…they wager that they are improving upon creation!! Shaykh 'Abdallah 'Azzam spoke at great length on this subject, but he has been utterly forgotten. I urge you to look at what he wrote, God bless him. There is a story told about Imam Ibn 'Abd-al-Bar, who was one of the Maliki Imams. Most of the Malikis of North Africa open their hands during prayer and do not make fists. It is said that he said: "If I were to enter a country or a mosque and they made fists, then I would make a fist. And were I to enter where they keep their hands open, then I would keep my hands open. The whole dispute is evil." Many of our brethren know the principle that "The whole dispute is evil," but they act as if the principle were "Dispute, schism, and enmity and discord among Muslims is all good." This, regrettably, is reality.

3. The last issue the brethren need to turn their attention to is the problem of the opinion of many of them towards the Hanafi school itself, and Abu Hanifa himself. It is a problem that came to us, or more properly, came to them because of those who have trickled into the Jihadist groups who call themselves Salafists, who have linked themselves untruthfully and fictitiously to this noble name and to the Worthy Ancestors. Chief among these [pretenders] are some 'Ulama of the [Arabian] Peninsula, and some whom I do not wish to name at this time. This is a subject I will treat

separately, God willing. It is enough to mention an example that I myself witnessed in Peshawar when this problem spread

during the days of the Afghan Jihad. We had an Egyptian young man in one of the camps in 1988 or 1989—in other words ten years ago—and I'll mention that his name was Abu Salmah. He used to openly and stubbornly oppose the Afghans on the issue of prayer and the call to prayer in the camp, such that although there was no dispute between the Arabs and the Afghans as to the time of the call to prayer for the sunset prayer, he would call the Afghans to prayer two minutes late for the sunset prayer just to expose the difference, so that we would not all pray as a group at all times.

And so one time there was a lot of talk about the subject, and the brothers gathered in a council, and he [Abu Salmah] brought the book of Dr. 'Abd-al-Qadir 'Abd-al-'Aziz to speak about the issue and the Shaykh. This [issue] was not contained in the program of the Ancestors, and it does not benefit God…and I was present, and this is what I remember of this meeting:

Abu Salmah stood up—this person I mentioned and whom God has guided; I don't know what's become of him now or what his situation is—and he said the following in this sequence:

a. The Afghan Mujahideen are in the best of positions if they liberate Afghanistan, but they will not establish an Islamic government but, on the contrary, a government of the Hanafi system; a Hanafi government
b. The Hanafi system is a heretical system and (watch this) the 'Ulama of the Ancestors [the Salaf] came to a consensus that Abu Hanifah was a heretic and they called upon him to repent many times.
c. Therefore, support of them on the part of the Arab Mujahideen is for the establishment of a heretical nation and government, and it is not a Jihad in the path of God. It is not a duty to support them or wage Jihad with them. He [Abu Salmah] then sat down tensely, all full of bluster.

(As I mentioned, I myself was present and witnessed the council) Despite the fact that I knew that Dr. 'Abd-al-Qadir has taken many things from the juridical wisdom of the Hanafis, the response was as follows from what I can remember, and he smiled in amazement:
1 As for the Imam Abu Hanifah, my brother, the 'Ulama reached a consensus regarding the sublimity of his abilities and that he is among the Imams of the Ancestors [the Salaf] and among the founders of the schools of thought to which obedience must be rendered in this [Islamic] Nation. He is not as you said whatsoever.
2 The Hanafi school of thought and its superior views, as is the case with all of the schools of thought, is a school of thought that the Nation agrees is one of the fundamental systems to be followed by the people of the Sunnah.
3 I add to you that the Hanafi school has ruled for more than 1000 years of Islamic History, which itself spans 1400 years, because it ruled the 'Abbasid Dynasty which spanned 500 years all by itself, and the Ottoman Dynasty which was another 500 years. And nobody is saying that the Nation was lost for more than two thirds of its history.

d. As for the people of Islam, more than 80% of the nations of Islam today worship according to the Hanafi system. As for the Muslims themselves, of the billion and a half Muslims, more than three quarters of them identify themselves with the Hanafi system.

This example gives us an idea of the opinion of the knowledge and the knowledgeable, and the ignorance and the ignorant with regards to this issue. I say now: I believe in all four schools of Islamic jurisprudence. The school of Abu Hanifah is the prevailing one with us in Syria, as the Doctor said, and it is a pillar of the Sunnis.

So I say with God as my aid: This door is one of the entryways of Satan among us, and we must prepare to wage Jihad against this onslaught against us today. I firmly believe and expect that those brothers are going to face the problem of Hanafism throughout our Jihad, from the borders of China in Eastern Turkestan to the ends of Syria and the borders of Egypt…And I believe that if a Jihad were to take place in North Africa, then the problem would be with the Imam Malik [tc: founder of the Maliki school of Islamic jurisprudence], and the Sufism and the Ash'arism of North Africa. And the explanation of this is the saying of the Prophet, peace be upon Him, who informed us that Satan has given up on those who pray ever worshiping him, but he still desires to sow discord among them. There is no strength but by God.

And I mention here, as I mentioned before in Part II, that this suspicion has become an obstacle to the Jihad among the Muslims, among whom are Afghans and others.

3. The Third Suspicion:

That the Taliban are desiring and demanding to enter the United Nations and to present their international problems to it.

We say, with God as our aid: When I came to Afghanistan to find out about the situation of the Taliban two years ago, one of the first questions I carried with me from the brothers back in London for the Taliban was this issue. And [getting the answer to this] was made easy for me since I met two Taliban personalities and asked them about this subject.

As for the first, it was a recorded interview I had with the Taliban Minister of Information (Gulam Muttaqi) in his office. I spoke to him about this issue and how it is worrying those Jihadist groups that love and support him, primarily because it is an important issue of legitimacy [Shari'a wise] to join an infidel organization that is concerned with fighting Islam and Muslims, one that can only be joined by signing treaties and principles that contradict Islam. Signing these things is tantamount to be satisfied with the works of the infidels. He said to me, "I would like to clarify two points for you:"

"First: Our whole desire in the matter goes back to the fact that Afghanistan's seat in the United Nations is still occupied by a representative of the government of Rabbani, despite the fact that it [Rabbani's government] only has fifteen percent of the country. And the Afghan people have become accustomed, because of claims to this effect, to thinking that the only way to have a legitimate government is by this type of international recognition. And so our desire in taking this seat at the UN is more about removing Rabbani from it than about occupying it ourselves."

"Second: Our UN file in the archives of the Foreign Ministry has never been opened by anyone since [the Rabbani government], and we don't have the details on entry into the UN, or its principles of which you speak. And when we do open this file, God willing, we will not move forward with anything that does not reflect the Shari'a by virtue of which we have come to power." I warned him of the legalistic pitfalls and the political traps they would fall into if they entered it [the UN] only to leave it and withdraw.

A little while later I visited Ihsanallah Ihsan, God bless him. He used to be one of the 'Ulama of the Taliban, was one of their first visionaries, was the speaker for the movement, and at the time was the number three of the Taliban. He also was one of the Taliban most strenuously opposed to

America and Saudi Arabia, and one of the closest supporters of the Arabs; he came to understand them and spoke Arabic very well. I visited him and asked him the same question, making the issue clear for him.

He said, “We are Muslims and we are implementing the Shari’a and forging an Islamic identity; we are not influenced by any international or Islamic pressure regardless of what it consists of.” He went on, saying, “A few days ago we attended an Islamic conference in Pakistan that was attended by representatives of 52 countries. None of them performed the afternoon prayer, which was during the meeting, except for three of them: our representative, ‘Umar al-Bashir [tc: President of Sudan], and Nawaz Sharif [tc: former Prime Minister of Pakistan]…And so we admonished them, and then only nine performed the dusk prayer. We bring Islam in the cloak of the Sunnah, and it is an opportunity to preach and to reveal Islam whatever the forum; we make our positions very clear.”

So I reiterated and made clear to him that in order to get in [to the UN] there are documents and contracts by the signing of and commitment to which a person commits a sacrilege against the religion of Islam, not to speak of the international plots and perils which would surround him. He said to me, “We learned that there is a clause in the UN Charter that it is the right of any member nation not to implement any resolution which contradicts its own laws. Our law is the Shari’a, and it contradicts all of their laws, so we will not implement a single one of them.” He smiled as he spoke with me, disdainful of the issue and bemused at my apparent agony regarding the subject.

I returned to speak to him about the corruption of these world bodies, and their power to corrupt. He laughed and told me, “We want this recognition for the sake of our need; and in practical terms we’re not the least concerned with anything about it [the UN]. It is a corrupt organization. We will search for an Afghan as corrupt as it [the UN] is and have him occupy Afghanistan’s seat there—a corrupt man among the corrupt!”

I became convinced at that time that two things governed their view of this issue; one of them was ignorance: political ignorance of the reality of the organization and its responsibilities. I understood that the Taliban and the Afghans are ignorant of what goes on in the world, international relations, etc., they are extremely ignorant of those things. The other thing was need—the need to eradicate the recognition given to their opponents [the Rabbani government] for the sake of domestic public opinion, and the need for the services of the United Nations: aid programs, food distribution, land mine removal, and other such things in Afghanistan.

I reminded him of what political knowledge and legalistic evidence we possessed regarding how this was not permissible [under Islamic law], and how they will not only not benefit from it [UN assistance] at all, but will loose their credibility. Then I left.

I would like to say in closing about this suspicion that I can come to grips with this issue, despite my being convinced that it is a huge defect for the Taliban, by taking into account the following points:

1. Afghanistan, as governed by the Taliban, will not be permitted entry into these world bodies because of the Taliban’s positions that are looked down upon by the world and other Muslims. This was made clear in my description of them in Part I. They were not recognized by anyone, and will not be recognized by international legitimacy. These organizations that are ruled by Jews and Christians; they will not allow the likes of the Taliban membership. The World Order will not recognize the Afghans, and not the Taliban particularly, as long as they maintain these traits.
2. The Taliban, as I have mentioned, are justified as far as I’m concerned in their seeking after this.

They can be given two clear justifications: ignorance and need. We and any Muslims who are on their [the Taliban's] side must do whatever we can to remove their ignorance through direct contact, constant clarification, and enlightening counsel, and remove their need to the extent possible by real assistance.

3. This action [attempting to join the UN] can be classified as political maneuvering to emerge from political encirclement and all it entails, which was imposed upon them by the World Order particularly by its fixation upon the legitimacy of their opponents [the Rabbani government] who no longer have but fourteen percent of the area of Afghanistan. They don't understand the governing responsibilities and other issues of political vision as we do because they feel that they are a rebel organization that won't be granted international legitimacy or anything else

4. Some brothers have been unfair in assigning blame in this issue far more than it should have been assigned, going so far as to accuse the Taliban of being unbelievers if they joined the United Nations. One of them even said that their mere desire to do so was infidelity. I have an observation on this unjustness:

a. The Taliban have made statements and have maneuvered etc., but up until this moment they have not joined [the United Nations]; even so they have had the allegations of the brothers heaped upon them. As a practical matter, they have not sought [to join] up to now.

b. Joining the United Nations, as we have explained, is an act of infidelity and therefore accords with the Sunni concept of the ability of infidelity to achieve conditions and remove barriers. I believe that among the most important things which prevent them [the Taliban] from being described under the rubric of "infidel" in this quest [to join the United Nations] are two very clear mitigating factors, and they are ignorance and the compulsion of need in addition to their interpretation. Saudi Arabia was not only a member, but a founding member of the United Nations, and it had even had devoted 'Ulama during the era of King 'Abd-al-'Aziz and his son Faysal, such as Shaykh Muhammad Bin Ibrahim Al al-Shaykh and others. Not one of them alleged that this unacceptable action was a cause of infidelity.

Finally I say: The presence of Arab brothers, and particularly their leaders, at the side of the Taliban and their development of relations with them [the Taliban] will ensure that they will be made to understand this perilous issue and other pitfalls which bay befall them in this international organization or at the hands of the quisling Islamic nations lying in wait for them.

After writing the study, recording the cassette tapes, and publishing it, I continued my investigations and found out some information that I add here for your benefit.

- The Commander of the Faithful made it clear to some of the brothers who visited him that the Taliban attached a stipulation to their petition to the United Nations that the Taliban government will not be obligated by any resolution that goes against the Islamic Shari'a. This means that they will not be subject to infidel rule if they joined [the UN] because they so stipulated and made their joining dependent upon that [stipulation].
- It is clear from the statements of the Taliban that they wish to put the ball in the United Nations' court. If they refuse entry, then they have a pretext. They [the Taliban] are requesting entry with stipulations they are satisfied with, and are not in the least interested in committing an act of infidelity

<u>4. The Fourth Suspicion:</u> That they don't accuse some of the governments of Arab and Islamic countries of infidelity. On the contrary, they have relations with some of them which can be described as brotherly, particularly Saudi Arabia, Pakistan, and the United Arab Emirates. They have issued writs about which it is only necessary to say that they consider 52 Islamic countries to be brother countries, all of which must be cooperated with.

For me, this suspicion and the one preceding it are among the most important curses against the Taliban. In fact, they are just about the two fundamental suspicions worthy of concern and of focusing efforts on the Taliban so that they can, with God's permission, be done with them. Regarding this suspicion, I say what I said about the last one: Ignorance and need. As for ignorance, it is political ignorance of the reality of those governments. It is also ignorance of the Shari'a, because the Taliban and rank and file [Afghans] are Hanafis, and Hanafis, like many sections of the Sunni world do not say that certain actions are infidelity. This, of course, is a huge mistake and is a legacy of appeasement in this nation.

They cannot imagine imposter governments such as Saudi Arabia, which declare the Shari'a, implement the punishments, and deceive the people. They truly deceived when they chose the 'Ulama, not to mention the evil among them, by whom they have deceived for a long time. The Taliban and many of the [Muslim] nation's 'Ulama cannot, by virtue of their method of understanding, believe their [Saudi Arabia's] infidelity. We must scold the exalted senior 'Ulama who have deceived them [the Taliban] about this matter more so than those poor souls who have only been out in the world and seen what goes on there for a few years.

Ignorance has its affect on them and this is the legacy of it. As for need, nobody has [officially] recognized the Taliban or their government as of yet except for Pakistan, Saudi Arabia, and the United Arab Emirates. Pakistan is the portal for food, medicine, fuel, and all of Afghanistan's worldly needs; when the borders were previously closed for just a few hours, the price of bread in Afghanistan tripled. As for the United Arab Emirates, it is the gateway for Afghani currency, and the only external gateway for the Afghani airlines and for travel and supplies. As for Saudi Arabia, it is for them [the Taliban] the country of the Two Holy Places, the Hajj, and the 'Umrah [tc: the "minor Hajj" that can be performed at any time of the year]. The Afghani people can't see a reason to break from it [Saudi Arabia], not to speak of their need for it and the many threads held by the apostate, weak government of Saudi Arabia, with which it plays on the Afghani field.

And so I say that in presenting these two suspicions, I am explaining to the brothers and enlightening them. I am not presenting them in order to defend them or to justify this action—I seek God's protection if I say anything but the truth, God willing. I am making clear the reality of the Taliban so that we may understand how they have fallen into this perilous situation, and so we may understand how to help them escape from it.

Last week, on orders from America, Saudi Arabia expelled the Taliban's representative and withdrew its ambassador from Afghanistan. This gesture was caused by the Taliban's positions regarding Shaykh Bin Laden and the Arab Mujahideen. Several skirmishes have taken place on the borders with Pakistan, and numerous disputes with the Taliban have taken place throughout the last four years.

And so, is it more appropriate for the Taliban to be put under the threat of being accused of infidelity and abandoned by their most special allies, who are the Arab and Muslim Mujahideen, or is it more appropriate to meet and cooperate more with them to help them out of the trap of these two grave perils they’ve fallen into?

This will come, God willing, by virtue of the outbreak of the struggle between the plan of Islam, represented by the Taliban and the Muslim and Arab Mujahideen in Afghanistan, and the plan of the international Jewish Christian conspiracy and the governments of those apostate and duplicitous Muslim nations that carry it out.

5. The Fifth Suspicion:

Some young men wonder about the Hadith of the Prophet, peace be upon Him, where He mentions a type of leader who exists after Him who delays prayer and comes close to being as evil as the people. He [the Prophet] orders us, "Do not be a corporal, nor a policeman, nor a tax collector, nor a treasurer." How can any of us be a soldier and fight with them?

I say, with God as my aid:

First: The situation of the Taliban, in fact and as God as witness, is such that they cannot be described thus. The Taliban, by virtue of the prayer times particular to their sect [tc: Hanafism], do not delay prayer times at all. Moreover, they pray exactly on time according to the times they have. This is not the same as one who intentionally delays prayer from the time he believes them to be, as Muslim leaders have done throughout history. On the contrary, anyone who has ever lived in Afghanistan, Pakistan, and the non Arab countries of this region in general knows their insistence on prayer and its sanctity for them, particularly their insistence on group action to an extent I haven't seen in many Arab nations. It must be noted, however, that the public here [in Afghanistan] insist on delaying the afternoon prayer in a way that isn't good, and that most of them pray incorrectly anyway.

As for coming close to being as evil as the people, not only has that not happened but quite the opposite. They came to banish the evil of the people. I know many senior Taliban, their ministers, and officials, and I have never known anything but good about them, their stature, their religion, their morals, their conduct…

But let us return to the origin of the answer to this, via the middle program of the People of the Sunnah, as elucidated by Ibn Taymiyah in the presentation that I quoted in Part II. He said that it is a middle way between the sect of the Kharijites, who sin and do not follow the Muslim leaders, and do not promote virtue and Jihad against the infidels, and the Marji'i sect, who are with the Muslim leaders and who obey them [the leaders] absolutely in [promoting] virtue and [preventing] vice. The school of thought of Sunnis regarding tyrannical and unjust leaders is to not be appointed to [participate in] their tyranny; not to be an employee in their government, not as a corporal, a policeman, a tax collector, or a treasurer. However, as has happened to us with their sect, we have fought along side them against the infidels, apostates, and tyrants, both in [Jihads of] defense and offense. We have prayed with them and gone on the Hajj with them. His [the Prophet's] instruction, well that is another issue.

6. The Sixth Suspicion:

That the Taliban do not expel the Crusader organizations; and they cooperate with them [the organizations] while they drive around in their vehicles, openly put up crosses, and go about the country freely.

and the possibilities [it creates] is something beyond description in a country that has been destroyed and is in need of everything. Ever since the Taliban came, there have been numerous crises between them and these organizations. The Taliban expelled dozens of those organizations and closed their offices because they [the Taliban] had caught them distributing pamphlets about converting to Christianity. As I have mentioned, they [the Taliban] executed two Afghan directors who were cooperating with spreading conversion to Christianity. They ordered the organizations to move their offices outside of Kabul, and that stirred up a crisis.

Generally, though, the relations between the Taliban and these organizations spread and grew roots, and that is not good. I have not mentioned that I spoke one time with some Red Cross officials, and one of them was French and he thought that I was a Spanish journalist. I spoke to him in French, and he impressed upon me his anger and their resentment at the Taliban and how they have ruined their plans and their progress. What is absolutely certain for us is that this is a positive point for the Taliban, not a negative one, and the remaining groups and their activities are solely a result of the pressure of the dire material need that has rooted itself in this ill-fated country. The dedicated [among us] must try, via contact with the Taliban, to help them be rid of them [the Christian organizations].

7. <u>The Seventh Suspicion</u>

That they were unjust to Rabbani. [They say this] Because he was the legitimate ruler before them, as was attested to by a committee of ‘Ulama that came from Saudi Arabia that was made up of quality personalities such as Shaykh Muhammad Qutub, Shaykh Al-Sawwaf, etc. Those guys described Rabbani as being the legitimate government, and that Hikmatyar was unjust to him at that time. It was said that Shaykh Bin Laden was with them and that he considered Rabbani to be a legitimate ruler. The Taliban, therefore, were unjust to them all [the Afghan people] because they felt they had to obey Rabbani and be patient with his mistakes, just as they [the Taliban] are asking us now to obey them and be patient with their mistakes.

I say, with God’s help:

First: The source of legitimacy or illegitimacy is the implementation of God’s Shari’a, and neither Rabbani nor his government implemented the Shari’a when he was in power. Instead, he let the Communists stay and operated according to those laws, the Islamic punishments were banned, and wide spread corruption, some of which we have mentioned ensued. When the Taliban came, they did not depose Rabbani immediately. Rather, they presented him with demands, chief among which were the implementation of the Shari’a and the eradication of all signs of corruption. However Rabbani and his Defense Minister Mas’ud betrayed them, and God expelled them with their tails between their legs.

Second: As for the committee of ‘Ulama that considered Rabbani to be legitimate and Hikmatyar unjust, it was a Saudi governmental committee and was a continuation of the Saudi conspiracy against the Jihad of those Afghans so that they would not implement a Shari’a nation. And as for the decent ‘Ulama among them, it was not the first time that our leaders have had fun at the expense of the decent Muslim ‘Ulama, who were the tiny minority of that committee, which was mostly made up of Saudi governmental ‘Ulama.

As for Shaykh Bin Laden's previously considering Rabbani to be a legitimate ruler, that is something I have no knowledge of but will ask him about the next time we meet. I expect, however, that if it is true, it falls under the heading of the continuation, on the part of the leaders of the Afghan Jihad, of the policy of the command of the Arab Mujahideen from the days of Shaykh 'Abdallah 'Azzam. It is putting the closer of two interests before the other and defending against corruption, and because Rabbani did resort to the Shari'a when he was able, and apologized that he was not able to after that. However, when the Taliban came and fought against Rabbani, we found Shaykh Bin Laden in the ranks of the Taliban and the soldiers of the Shari'a as a Mujahid, fighting with his person, his money, and his aids along side the Taliban against the Parties opposed to the Shari'a, who were allies of the world order. So God grant him good things.

As for the ‘Ulama of Saudi Arabia and its government, despite having clarified the issue they still stand behind the position of their apostate ‘Ulama and their Jewish and Christian masters (they just say what they’re told, just like a parrot). They are still financially and politically behind Rabbani and the Parties that have lost their way.

Second: Even if Rabbani was a legitimate ruler (and he wasn’t; he didn’t implement God’s Shari’a during the four years [he was in power]), someone came along who was better than he, took over the country, and ruled according to the Islamic Shari’a. What we know about the Sunni masses is that they will obey anyone who triumphs by the sword so long as they establish the Shari’a of Islam. Even if he who had come before had established the Shari’a, this is someone who triumphed [over him who came before] and implemented it. This is an issue that is made clear in legalistic policy books.

8. The Eighth Suspicion:

We tried Afghanistan before, and we turned a blind eye to their faults for the good of the Jihad, and the results were those you know: corruption, civil war, and the unmasking of the leaders of the Jihad as quislings, corrupt, and corruptors. All Afghans are like this, and we won’t get bitten by this snake a second time.

To this I say: This suspicion encompasses the ambiguity of the view of the past, and the reality of the issue of the Afghani Jihad, and it encompasses as well the weakness in the legalistic logic and reasoning in the following ways:

1 We saw the first and biggest victory for Islam and Muslims in many centuries at the hands of those poor and isolated people against the largest military country in the world; a victory that led to its disappearance, thank God, and opened the door to Jihadist movements in Central Asia whose fruits we shall see, God willing, very soon.
2 We saw the push of the destiny of Bukhari, Samarkand, and Chechnya into Afghanistan at the hands of the Russians who, when the Islamic resistance and Jihad collapsed in Central Asia in the 1940’s, killed nearly 26 million Muslims and nearly erased Islam from an area of five million square kilometers in which there were more than 100 million Muslims. This destiny was pushed onto Afghanistan, and the price of that was two million martyrs, a like number of wounded, and five million refugees.
3 We saw the revival of the duty of Jihad and the effects of young men striving to be martyrs in the path of God. We have seen the entire [Islamic] Nation, a billion Muslims, being moved along with these things for fifteen years, and we are witnessing their effects right now.
4 We have seen numerous Jihadist groups grow and flourish whose cadres were born or grew up on the sidelines of this Jihad. We have seen the effects of this in the Arab world and the Islamic world from the Philippines to Tangier and from the Caucasus to Central Africa.
5 We have seen the horror that has assaulted the Judeo-Christian world, which one American writer expressed in one pithy sentence. He said about Afghanistan and their [the Americans’] policy there: “My God, what have we done? We have awakened a sleeping giant.” Meaning, Islam and Muslims. The Afghani Jihad truly represents the moment of awakening for this giant, which has begun coming to life today.

This is some of what has been achieved and what the enemy realizes and desires to wipe out. This was the wonderful result of the efforts and the wise policy of Shari'a of Shaykh 'Abdallah 'Azzam, the Arab Mujahideen, and their commanders that participated in stirring up and carrying out that Jihad despite the faults and the lapses within it, whose existence we must avoid repeating.

This is absolutely consistent with Sunni doctrine regarding the defense against attack as has happened to us; defense with the pious and the profligate. And even during the harshest times of the civil wars after the Russians left and Communism fell, Islam and prayer remained, property was retained, and people fought against those who had spoiled the world. Then the Muslims improved their conditions on their own, and the Taliban appeared. Is this manna? Or is this the destiny of Bukhara and Samarkand at the hands of the Russians? Or Bosnia at the hands of the Serbs? Or what the Muslims of India are experiencing at the hands of the Hindus? Or in the Philippines at the hands of the Christians?

Our standing with the leadership of the Afghani Jihad, no matter their faults, was totally consistent with the judgments of the Shari'a and consistent with reasoning and logic. Then there were some among them who were corrupt, and so we stood with the reformist trend which made itself known, and that was consistent with sound reasoning and logic. In this way the Movement remains informed as to the trend of events according to a precise legalistic policy consistent with the Sunni doctrine which God has guided us to. And for that we offer God thanks.

Second: Their saying that all Afghans are like that. This is the opposite of what almighty God said "Namely, that no bearer of burdens can bear the burden of another." [tc: Surat Al-Najm, verse 38]. It is the opposite of what the Prophet, peace be upon Him, said: "I testify about the ameliorator that he ameliorates, and about the detractor that he detracts." And the opposite of what came in the ancient writings: "The most grievous slander is the slander of an entire people." This [saying that all Afghans are like this] is an unsound judgment, saddling the Taliban with crimes of the Parties, when every day we witness the blessings of the implementation of the Shari'a, the establishment of security, fairness, and justice at the hands of the Taliban.

This is not legitimate and it is illogical. If we were to follow this logic, we would not ever walk for fear of falling, we would never eat for fear of getting sick, and we would never get married for fear of failure. We would never do anything because there would always be someone who walked before and fell, ate before and got sick, and got married to someone and failed…

Third: Their saying that they will not be bitten by the snake again. This is wrong. The blessings of the Jihad that have happened to us is not a snake bite. They are blessing from almighty God, among which were refuge, spoils of war, experience, and blessings. It is correct that we have been subjected to the gales of God, and we will take advantage of these opportunities twice, three times, a thousand times.

The Ninth Suspicion

Some of the brothers say: The Taliban say of their opponents that they are unjust and they are transgressors, but they do not consider them to be apostates or infidels. And we know that the Sunni Imams do not agree with fighting against the unjust and the deviators along side the unjust Imams, as Malik said although he departed from the examples of 'Umar Bin 'Abd-al-'Aziz. So how can we fight against those guys along side the Taliban when they are not like 'Umar Bin 'Abd-al'Aziz.

To this I say:

1 The fact of the legitimate nature of the government of the Taliban's opponents does not change whether such fact was clear to the Taliban or not; whether it was explained to them or not; whether they knew it or not The reality as we believe it to be, we Arabs who have come to understand the real and the political concept this judgment of them is suspended from, is that they are a sect [the formed] in response to the fact that they [the Parties] are allied with the international scheme and its constituents, particularly America, its henchmen in the West, and the apostate Muslim rulers. This does not negate the fact that in this mixture are there oppressive, the sinful, the ignorant, etc. We know that most Hanafis do not accuse anyone of infidelity unless they are non-believers. Having said that, I have heard from some Taliban leaders such as Shaykh Haqqani and others like him that they [the Parties] are a mixture of apostates, sinners, and the ignorant. We must build our position upon the true fact of legitimate rule, irrespective of the Taliban's ignorance of it, and not talk about the rest so that we do not worry people with talk of infidelity and accusing others of infidelity.

2 As for saying that the Taliban are unjust and tyrannical Imams, we have described their situation in great detail, and we must remind [everyone] not to mix up the reality of the Afghans as a typical nation, with Muslims in the same situations as all Muslims, the Taliban as the elite students of religious sciences, the senior Taliban as the elite of the Taliban, and the junior of them who are generally good but who are a mix [of good and bad].

3 That the People of the Sunnah do not fight against the tyrants and the Kharijites along side unjust Imams, this is not absolute. The People of the Sunnah have fought against the tyrants and the Kharijites along side many unjust rulers throughout the Umayyid, 'Abbassid, and other eras.

Finally, and this is very important, the unjust and Kharijites of that time abandoned the unjust Imams due to internal problems. The 'Ulama differed among themselves over whether to fight along side the unjust 'Ulama or not.

10. The Tenth Suspicion:

Which says, why do we not ask their opponents if they would implement the Shari'a if they returned to power or not?

And I have presented this question, despite the obviousness of the answer, because I was actually asked this during one of the meetings by one of the brethren, and I say now what I said at the time, with God as my help:

First: My dear brother, those men were truly in power, and what they did they did. All that they did is well known, and the most important thing is that they didn't rule by that which God handed down. This was followed by corruption throughout the land, the imitation of the Communists, and acting on behalf of the infidel world order. At that time, they were chosen of the people's free will and they betrayed the

Second: Those ill-fated Parties, who are now pursued and besieged because they wish to support the worldwide infidel powers, are announcing as of now the corruptness of their intentions, their doctrine, and their religion. As of now, they are advocating, even before God has enabled them – and God has not enabled them – an expanded government. And it is worth of mentioning that this expanded government will not be a legitimate Islamic government; it is a composite government under American and international supervision, and that of the United Nations it appears. They are also advocating fighting terrorism, and this means helping the infidels against the Muslims, etc.

Third: The current government, which is the Taliban, is a legitimate government that governs according to the Shari'a, carries out the Islamic punishments, wages Jihad in the path of God against those who have gone against Him and who cooperate with the infidels. What is the legal basis for asking someone who has departed from legitimate rule, do you first of all rule by the Shari'a? This type of talk is disprovable by both logic and the Shari'a. If governance is being accomplished according to the Shari'a, then nobody should depart until something similar comes.

Fourth: Those rulers and non-rulers who have lied to God, betrayed [the people's] trust, and who glorify things other than God, they are contemptible and there is no doubt that if I were to ask them to delineate for you what a binding faith is, that it would be the way of Abu Bakr al-Sadiq, God bless him. What is more, our apostate rulers all repeat such things, and they do not shrink from lying. There is, therefore, no basis for their question either in the Shari'a or in logic.

11. The Eleventh Suspicion:

That those who fight the Taliban are Muslims who pray and who call others to pray, and many of whom come from the luminaries of Islam. This [fighting against them], then, constitutes civil war.

To this I say, with God as my aid: This suspicion is simple to answer because it has been written about in all the books of the scholars. This response [i.e., the eleventh suspicion mentioned above] is very common and widespread not just as regards Afghanistan but in every fight where there are Islamic luminaries in the ranks that are against the people of justice and Jihad. It [i.e., the eleventh suspicion mentioned above] was said to us when we were fighting against the rulers of our countries because there were, in their armies, those who prayed and who could generally be called Muslims. It was said to the people of Egypt and Syria when the Tatars came espousing Islam, and it will be said every time the infidel enemy uses some sons of our religion within their ranks.

12. The Twelfth Suspicion:

This is not really a suspicion but more properly a judgment against Afghanistan and the Taliban. Moreover, it is an unjust judgment and I do not know how to describe it or upon what support it rests. It is that Afghanistan is not the House of Islam and the Taliban are not a legitimate government.

Despite saying this, they consider the Taliban to be Muslims and Mullah Muhammad 'Umar to be a Muslim without a doubt. And I can not grasp how they can make this statement, the end of which contradicts the beginning. Mullah 'Umar is a ruler, and in so much as he rules according to God's Shari'a he is a Muslim, and therefore his government is legitimate and Afghanistan is the House of Islam even though it was the opposite of this throughout the phases [of its history]. As for the explanation, it is stranger than strange. They say "we do not acknowledge that it is the House of Islam or that they are a legitimate government, because that would mean dissolving our groups and the necessity pledging our allegiance to them as an Imamate and a Caliphate. This, as I said, is not a suspicion so much as a judgment.

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After having discussed these legalistic suspicions, we now move along to the suspicions that have a political or realist bent. Before I move on to them, I would like to say that these suspicions are related to the basic principles of opinion, war, and clever strategy. It is presumed that whoever would discuss them [the suspicions] with us has already laid to rest his legalistic suspicions with regard to, at the very least, the permissibility of fighting along side the Taliban. If there were some for whom there were still suspicions regarding the permissibility of fighting [along side the Taliban], then there would be no need from the very start to discuss subsidiary suspicions before they even come up.

Therefore, they [these suspicions] come from the position of our having accepted the permissibility of fighting along side the Taliban. There are, however, suspicions regarding discussing principles, whatever they are, about whether it is a duty to fight along side the Taliban or not, and other principles and viewpoints. These suspicions revolve around one central topic, and that is the fact that we have Jihadist issues we came to Afghanistan for in the first place, and not many of us have anything to do with this fight here.

I will, however, summarize them in four suspicions in order to facilitate discussion and understanding with God's help. I will then follow by enumerating the suspicions until we reach the end.

Second: Uncertainties That Are Political Or Realistic In Nature

13. The Thirteenth Suspicion:

and along with them their sinner ‘Ulama, have pushed the young men of the [Arabian] Peninsula toward Jihad in the farthest flung countries so that they would leave the rulers of Saudi Arabia and America in peace.

To this I say, with God as my aid:

This objection is very well founded, and presents issues the study of which has gained great importance today. There is no doubt that these objections are swirling in people’s heads as a result of the true agony [the feel] at what has afflicted Islam in their countries, and this [the agony] is what has caused them to leave there [there countries] and come here. And so long as this matter is still being discussed in the arenas of opinion, war, and strategy, I will put in my two cents, God willing. This is especially so because one of my favorite brothers said to me: “Abu Mus’ab, you were in Syria before you came here…how many Syrians are still training for Jihad? So few, perhaps, that you could count them on one hand? For whom have you left Syria and come to the ends of the Earth to exhort [us] to Jihad? Bin Laden was in Saudi Arabia originally; for whom did he leave it? Look at what happened in Algeria. You did your best and what happened. Must we correct the course of events and turn back time? Why did we leave our countries for these wastelands and their issues?

Truly our brother, may God grant him good, has shredded our reasons for leaving. I attest to our brother, and to everyone who is thinking of this issue, particularly the officials of the Jihadist groups, to the appropriateness of this very well founded objection. And let me assure [you] that the answer to this objection, succinctly and firmly, is for me the basis of my Jihadist belief and thought, which still is what it was, and thanks be to God.

First: Let me state my total conviction, which my brothers know and which I have stated in most of my writings and lectures and which I believe religiously, that the Islamic countries are without exception are occupied by the Jews and the Christians. Whether directly, as in the case of Palestine, the [Arabian] Peninsula, etc., or indirectly via the imposition of apostate rulers, sects, parties, or royal families. They undertake all the duties of infidel occupiers and besiegers on behalf of the world order, whether that be direct or indirect occupation. This has lead to the distancing of Muslims from their religion, the banning of the Shari’a, and their not being ruled by that which was handed down by God, but by the laws of the Jews, Christians, heretics, and pagans. What has come from this is a whole group of corrupt oppressors in the affairs of religion, the world, and people’s lives. They have taken over those countries and clothed the people in humiliation, fear, and hunger.

And the good and just among the Muslim ‘Ulama and those who call people to God have stood up throughout long generations and have exhorted and waged Jihad. And what did the colonizers and their proxies do but double-cross them by murdering, scattering, imprisoning, and torturing them. This situation has become well known and is witnessed and known by every Muslim, and this calamity is tasted by anyone who comes under what is called “There is no God but God,” even if in name alone.

As for today, ever since the beginning of the third crusader campaign against the Islamic world since the early 90’s, the Islamic world, the religion of Islam, and the people of this noble community are subjected by the New World Order, which is overseen by the Jews and Christians and their heretic pagan allies, to a

place. This has become apparent in the situation of the Muslims in East Turkestan, who are occupied by the Chinese, to the slaughters of the Balkans in Bosnia and Kosovo, the massacres of Chechnya, India, the Philippines, and Central Africa from east to west.

As for the Muslims sinking under the burden of the apostate rulers, proxies of their infidel Jewish and Christian masters, they are subjected to all forms of murder, imprisonment, and expulsion. Thousands of Muslims were executed and hundreds of thousands murdered by those apostate rulers, and prisons were filled with the elite and the cream of the crop of young Muslim men: thinkers, preachers, degree holders, and all strata of Muslims. It is enough if we look at the map of the Muslim world extending from East Turkestan in the East on the border of China, to the shores of Morocco and Mauritania on the Atlantic to the West, and from the depths of Central Asian ad the shores of the Mediterranean to the North to the Philippine islands, Indonesia, Southeast Asia, and Central Africa to the South, we see that there is not one single Islamic country with Islamic movements that are not subject to brutality and being made examples of at the hands of the apostate rulers and their masters the Jews, the Christians, and the New World Order, at the head of which is America, the NATO countries, and their allies, the Russians and the pagans. There is pretty much no Islamic country that does not have a functioning Jihadist movement or the nucleus of a dormant Jihadist group that seek to take up arms in Jihad in the path of God, in defense of the downtrodden men, women, and children, but are not able to find a way out or break a path.

The young men of these groups have drank their fill of murder, imprisonment, expulsion, and being made an example of, because they are considered the vanguard of this [Muslim] nation, the tip of its spear, and the only barb that the infidel, Christian, and Jewish enemies of Islam and their apostate allies are trying to break. It is enough to provide an example in this regard from our own Arab world, because what happens in the non-Arab Muslim world does not deviate from this.

In the Levant, more than 50,000 were killed by infidel Christian in their battles with Mujahideen and their Muslim supporters; their houses were completely demolished, 30,000 were imprisoned, among whom 25,000 were executed, and more than 20,000 good young men fled the country during the period from 1975-1985. The Sunnis found the calamity in Lebanon at the hands of the Christians that they found in Syria with the alliance of the Christians, Shi'ites, and the Jews. During those same years, more than 200,000 Lebanese and Palestinians were killed, hundreds of thousands were expelled, and what is happening in Palestine at the hands of the Jews is well-known and is not hidden. The prisons of Jordan are filled with young men of Islam; in Egypt during these same years more than 1,000 people were murdered or executed, and today there are 60,000 good Muslim young men in prison; and in Saudi Arabia, so-called land of monotheism and the land of the evil 'Ulama, a series of executions has begun, and as for the reformist 'Ulama, all of them are either in prison, have been expelled, or have been hidden away, and more than 15,000 young Mujahideen men and preachers have entered these horrifying prisons where horrible things have been done to them and where they have bee made an example of, even their women As for North Africa, Libya, Algeria, and Morocco, the situation is well known and does not deviate from this rule. For in Libya there are thousands of martyrs and prisoners, in Algeria hundreds of thousands, and in Morocco hundreds of prisoners and thousands of expelled and fugitives. In Tunisia there are thousands of other martyrs, prisoners, and fugitives, to the point where Islam has been eradicated and the people have been imprisoned and must perform their prayers in hiding, not to speak of worse that has happened.

I state my complete conviction, through continuous observance of the conditions of Muslims, that this [all that was mentioned above] is what is currently happening in the Islamic and Muslim world today. I have summed this up in a summary, and if we wished precise descriptions we could fill many pages with stories of what Muslims are facing today everywhere that would make your hair turn white and curdle your blood.

Second: I absolutely believe, based upon this situation, that the judgment of Islam, consensus about which has been reached among all ‘Ulama of the Islamic Nation, is that Jihad has become an individual duty [Fard ‘Ayn] for Muslims in all of those countries. They must carry weapons and fight their enemies the Jews and the Christians, chief of which is America, the NATO countries, and their allies, and they must also fight against those apostate regimes, the proxies of the infidels and the leading edge of the collision, in our countries along side the people of Islam. This duty, after the waging of Jihad and the spreading of the call, has become a well known issue, and those who have done it have done it, and those who have failed have failed.

Third: I absolutely believe that it is incumbent upon the people of each Muslim country to wage this Jihad in their country and to seek to repel this onslaught, or rather, these onslaughts who are allied among themselves in territory, money, and religion. This they must do before thinking about before heading off for Jihad in another distant country. This obligation stipulates that they defend their families and themselves before defending others; this is well known and is absolutely firm, both logically and legalistically. Moreover, I just about believe that whoever leaves his family to occupation and maltreatment and goes off to defend some other spot, while he is capable of carrying out this obligation in his country, is like a guy who gives alms to a home wrecker. He leaves his father, mother, sisters, and kin to neediness and poverty and goes off to give of himself to people far away. And by the word “capable” I mean that he is simply capable of carrying it [Jihad] out in his own country; as for feeble excuses for not shouldering the consequences of Jihad—murder, imprisonment, torture, notoriety, etc.—these do not cancel out one’s “capability” for it [waging Jihad], and fleeing these consequences does not justify this retreat, as in the [Arabian] Peninsula and other such places.

The duty within his own country is more incumbent upon him than coming to the aid of Muslims someplace else; those who are close should be the first to receive virtues. Moreover, besides this legalistic fact, I believe via the logic of the political and military struggle with the New World Jewish Christian Order and its apostate allies that it is more useful for us and more harmful for them to widen the field of the military struggle to include all the countries of Islam, a chunk of land millions of square kilometers that would choke the interests of those enemies. It would be better for us to spread the Jihad, and more harmful for them to become besieged in narrow and confining places.

Further, I am certain that our enemy the apostate governments, such as Saudi Arabia and its masters the Jews and Crusaders behind it, have attempted and are attempting to get rid of the young men waging

Ibn ‘Uthaymin sent some of his students to Afghanistan with sufficient funds to convince those young men who could be convinced to leave Afghanistan and head to Burma under this call, and he allotted a large budget to this Jihad. This is one of the ruses of our enemies, and it is not hidden from us, thanks be to God.

Fourth: I believe that a Jihadist in his country is more useful to us and more harmful to the enemy than hundreds of Jihadists in another country, and this is solid logically, politically, militarily, and realistically because he has greater knowledge of the territory, his family, and his enemy. Moreover, I believe—and this I will detail in another place—that it isn’t just the Jihad [that’s useful] but the preparation for it and the training in weapons in his own country is more useful and beneficial than heading to far off lands, particularly in light of international security conditions. This is particularly the case for those who have trained with cadres in other regions and then returned to their own countries…more details about this, God willing, in another section.

Fifth: Fifth: I believe that whoever is realistically and practically excused from Jihad or preparing for Jihad in his own country – whether due to the destruction of the Jihadist movements there, their expulsion, or their being exposed – and whoever is truly not able to carry out this duty (the duty of Jihad and the specific preparation for it is {imposed} on each Muslim against our enemies, who are all one and who are everywhere today, an international alliance that controls diverse interests in the Muslim countries and every place), thus duty does not fall away simply because he is excused from it in his own country. He must in this case, carry it out in the countries of Muslims who in many places have asked for the assistance of their brothers against what has befallen them. He must in this instance carry out this duty wherever it is easiest and the closer [to home] the better. And it is most useful and beneficial, and most harmful to the enemy the sooner, the better.

Sixth: Moreover, the duty of the Jihad is in effect everywhere and is incumbent upon the peoples of all nations. However, through understanding the reality of the enemy, his presence, his interests, his centers of concentration, and the importance of his political and military goals, and through understanding the reality of the Muslim countries, their importance, and the importance of their interests, resources, and the things they hold sacred, and through understanding the Islamic movements, their refuges, and through knowledge of the Islamic peoples, and their levels of preparations for Jihad from the standpoint of topographical characteristics, the territory, what the people are like, their religious practices, the possibility of arming them, and a host of other inter-related factors, we can determine priorities for Jihad – one arena over another and the usefulness of that Jihad, and priorities of one arena over another, one country over another…this [discussion] requires more details someplace else, God willing.

In this paragraph, I will focus on what is appropriate to it which is the issue of the Jihad in Afghanistan and Central Asia. And to here the barrier LBS disappears that the brothers set up because they thought that there was a contradiction between the call for Jihad in Afghanistan with the Taliban, and our call for Jihad in Central Asia and focusing on our efforts there, and between what I set down as assurances of mine and the Jihadist movements, etc., and the young men of the Jihadist groups regarding the necessity of Jihad for everyone in his own country first if he is able to and this is what I will clarify in the following paragraph…

Seventh: The young men and the commanders of the Jihadist movements know what has become of the Jihadist groups and movements in the Arab countries in general, and what has befallen the Arab Afghan Mujahideen specifically.

in various countries of the world, even the countries of political asylum in Europe or some of the countries they made their way to such as the Sudan, Yemen, etc. I have already outlived this, and I believe that those conditions imposed/forced the flight/refuge to Afghanistan as a safe, secure, strategic haven be cause of Afghanistan's geographic, demographic, and political conditions, and because of what the Taliban have represented for us as staunch allies even today – God strengthen them - if we truly surrender to this reality and not merely pretend--then the need is for us to sink our roots into Afghanistan as an opportunity in the light of these difficult circumstances.

Many of the heads of the Jihadist groups, the elite of the Jihadist movement and its members either came or were forced to come as refugees to Afghanistan to sink these roots. There are many measures that I believe the Arab Mujahideen, particularly the senior Arab Afghan Mujahideen, must take, foremost of which is to strengthen their military alliances with the Taliban.

Indeed, the disappearance of the Taliban, God forbid, would auger the disappearance of a condition that we are in dire need of, and this is exactly what the World Order is attempting to do for numerous reasons, among them causing us to lose this fortress within America's policy of denying safe havens for terror, as Clinton has said. And from this jumping off point, we must fight and defend our bases with all our power as a service to our existential battle in our own countries, the circumstances of which require that we have our safe havens, which the World Order has sought to prevent. I do not know of any haven on the face of the Earth, as of the present moment, that offers such conditions except for Afghanistan and only Afghanistan. This is despite my conviction that there are other areas that have been suggested as being like Afghanistan, and I will discuss those in other sections, God willing.

Eighth: It is very easy to prove that our battle is against a cohesive alliance made up of four primary supports, and this alliance is:

1 The Jews, the head of who is Israel
2 The Christian West, the head of which is America, Britain, the NATO countries, and Russia
3 The apostate rulers of the Muslim countries, and the secular parties
4 The sinners, who are everyone who belongs to the Islamic [faith], but who stands by this allegiance by their Fatwas, points of view, opinions, or deeds

It is worth mentioning that our battle with the apostates and sinners would have been decisive and, God permitting, within our capabilities if the Jews and Christians, chief of which being America and the West, had not stood with the apostates, particularly on the home turf of Islam with its holy sites and great riches. Therefore, our battle, essentially, is against the Jews and the Crusaders under the leadership of America. And after they [this alliance] was able to banish us from our countries or greatly weaken us within them particularly

And if the Afghans and the Taliban have enriched themselves [tc: metaphorically] from supporting some tens or hundreds of Arabs at the very least, then those Arabs must make use of their presence to convince the Taliban to strengthen the alliance between us even more. I am not going to make any further proposals here for sinking our roots here…this topic has another place, God willing.

with respect to the holy sites in the Peninsula, Jerusalem, and Syria, and with respect to our basic riches, particularly oil, which is also concentrated in the Peninsula and Syria, in addition to other strategic spots such as Egypt, North Africa, Turkey, etc., God willed that we be brought to the second most important area of their current interests: Central Asia. This is so [i.e. it is the second most important area to the interests of the West] because of oil and also major riches: Central Asia has the second greatest oil reserves in the World, particularly around the Caspian Sea and its defiles in Afghanistan and Pakistan. America and the big domestic and international Jewish Capitalists in Central Asia have Afghanistan surrounded on all sides, particularly the portion of Central Asia behind the Jihun River [tc: unlocated, spelled as written] on the Afghan border.

The Americans have totally contained and controlled the economy and policies of Pakistan, which is south and east of Afghanistan. As for its [Afghanistan's] north, what happened, and I say this without hesitation, is that they [the Americans] have taken over the economies of Azerbaijan, Turkmenistan, and Uzbekistan, and have seized the economic capabilities of other republics such as Kyrgyzstan and Kazakhstan. The Israeli Jews have strengthened their ties and established their presence with vigor in these areas, relying on a quarter of a million Jewish citizens of these countries. They are awaiting the departure of the imposters among them, and they will have the last kings of the people of Israel.

As for west of Afghanistan, the situation indicates an alliance of Rafidite Shi'ites and Crusaders in light of the coordination that occurred between Iran (the Rafidite Nation) and America, the head of the Jewish Crusader alliance. And so we in Afghanistan, in a very real sense, are not on some peripheral front in the Islamic Jihad such as Burma, the Philippines, etc. In deed, we are on the front line in the battle against the Jews and the Americans, which is like the battle line in our own countries with an important difference: here we are stronger than them by virtue of our situation in Afghanistan and Central Asia. This is because of the possibilities for assistance [from other Muslims] and for a world of other reasons, while at the same time I have shown that we are defeated on the other front in our home countries where we are much weaker as a result of well known strategic, geographic, demographic, and objective issues for which there is no room [here] to elaborate, but for which there is another place [in this document], God willing.

It is worth mentioning that the Jihad in the Islamic republics of Central Asia owes its existence to the alliance of Mujahideen there with the Taliban in Afghanistan, the importance strengthening the Taliban's presence in it [the alliance], and their open antagonism of their opponents, the New World Jewish Crusader Order. And I believe that the first field of battle in the conflict between Islam and the Jewish Crusader alliance in the foreseeable future will be in Central Asia in addition to the other arenas, but with important distinctions:

- Here [in Afghanistan] we are a field force that owes its existence to a solid base [Qa'ida Sulbah]
- The enemy here is weak, and his lines of supply are very long
- His corrupt and apostate allies here are weak and isolated
- The Russians, who are the tip of the Crusader spear, are in their death throws economically, militarily, politically, and with respect to manpower, and thanks be to God for that

All of this affirms the importance of the Afghanistan, the existence of the Taliban in it, the strengthening of our alliance with them, and therefore our participation with them in the fight for strategic, political, and military reasons which are completely supported by evidence from Shari'a that we have outlined in Part
II. However, I must reaffirm that this base [Qa'ida] also serves our Jihad in our own countries because they [our countries] are a gathering place for the commanders, cadres, and thinkers, and an arena to prepare the fighters and Jihadists to carry out their mission in their countries.

in addition to being a front line battlefield with the Americans and the Jews who have massed beyond the river, and in the West via their allies the Rafidites [tc: the Iranians].

From an operational perspective, as a translation of this strategic picture, I say:

- Jihadist organizations should make it their priority to gather in their own countries and work there
- Any personnel and capabilities that can be moved should be moved to those countries if possible; each country according to its ability
- Our concentration here in Afghanistan and Central Asia must be strengthened and given the characteristic of an organized, cooperative, military power
- We must participate in fighting to defend Afghanistan as our base, and to defend our allies here who are the Taliban, in the face of their opponents who are an anti-Islamic alliance of Jews, Christians, and Rafidites
- We must prepare and spread the word about the necessity of participating in the Jihad whose constituents are forming in Central Asia, because it helps Islam and Muslims, and because it is the main front in our fight with the Jews and Crusaders, chief among who are America, NATO, and the Russians

I think that with these details the confusion and the imagined contradictions between the Jihad here and the Jihad that we left our home countries because of will disappear. They are political and military tactics imposed by reality and supported by evidence from the Shari'a, God be thanked. And I have not forgotten some of the examples brought out by the brothers regarding the Jihad in Syria, Algeria, etc. Briefly, I say that there are Jihadist issues that have been completely obliterated and that need to be completely rebuilt, among which are the Jihad in Syria, Egypt, Algeria, etc.; these have been completely destroyed. There are other Jihadist issues that the groups are currently working on that have not been completely destroyed, such as that in Libya, but that are in need of rebuilding and rethinking according to international exigencies. And there are issues that are on in the process of being established, such as the Jihads in Algeria, Yemen, Morocco, etc. And all of these issues, in their various stages, require a base where we can plant ourselves, a place where we can rest, and a place secure our cadres and rebuild them.

All of this, in its essence, proves the importance of Afghanistan, which is delighted to be the launching point of the banners of truth and Jihad, if God wills it. These are the blessings of the blood of the Afghan, Arab, and Muslim martyrs, of the good omens that were interpreted by the seers. They martyred themselves after the examples they learned from Shaykh 'Abdallah 'Azzam, Shaykh Tamim, and our enlightened martyrs from the field of Jihad, whom God has had mercy on.

14: The Fourteenth Suspicion:

The number of Arab Mujahideen here is extremely limited, and if we lose them on this field of Jihad then the Jihad there in their country has lost them. One of the motivated brothers said this to me, and I say:

After the previous details one would think that this suspicion would be moot, but I will add that this concept is a suspicion that has been refuted politically, militarily, and by the Shari'a for the following reasons:

- Shari'a: The brother here on the battlefield of Afghanistan will still die, even if he is not martyred, because his end is preordained and unalterable. This is our doctrine, and there should be no uncertainty about this for anyone. Therefore, his setting out to plug a breech, defend against an onslaught, and achieve a political and military purpose is permissible or mandatory according to the Shari'a as we have proven, and will not shorten his life.
- Politically: Using a brother here to strengthen our alliance, stabilize the brethren, and maintain our base is the first priority, particularly during crises such as the one that happened when Kabul was threatened and we had to mobilize the people, and it is the first priority if the Taliban were to fall and there were no training classes or training camps, which is what the enemy seeks. This is if the brother is in a training course, in addition to most of the brothers, particularly those that do not belong to Jihadist groups but who came here for a Jihad in general, and are not bound by [training] regimens. So what is the harm in his plugging a breech, taking recompense, and stabilizing the base of Jihad.
- Militarily: It is good for the Jihadist groups whose members have grown sick of training, and it is good for the Jihadist who is free and is not required to go through battles in order to achieve greater levels of training that run the gamut of general and specialized training. It is good for him to return to his country with a stockpile of battle experience, as a battle tested Jihadist and not some greenhorn who has only been trained on shooting at stationary silhouettes. This is well known and I proved its benefit previously, for whoever returns from here to his home country as a battle tested fighter.

15. The Fifteenth Suspicion:

Some brothers say that Arabs [in Afghanistan] are few and ineffective, and will not really augment the Taliban, who number in the tens of thousands. And so we do not leave the Arabs alone and exhort the Afghans, who should be the first ones to defend the Taliban and their country.

To this I say: The effect we intend by the participation of the Arabs has two complimentary sides. The first is militarily, because they are of good quality and can perform some limited service in filling in some limited gaps such as during the two attacks against Kabul during the past few weeks and nearly a year ago. This is in addition to the fact that their presence at the side of the Afghans was an important factor in adding stability and raising morale, and had a tangible military benefit. And so to say that they are they have no effect is incorrect.

The second effect, which for me is the more important of the two, is that they have achieved a deepening of our roots with our Muslim brothers here by participating [in the fighting]. This effect was achieved after the participation of the Arabs and Muslim volunteers of various nationalities, where they proved their worth and importance to the Taliban, which in turn strengthened our ties here and provided us with better capabilities for a continuous battle in our own countries. I have outlined this above.

And as for the brothers' saying that we should exhort the Afghans, the Afghans have a Commander of the Faithful to exhort them to fight and are not in need of anyone to exhort them to fight. In any case, would that we had the ability to speak to them in their own tongue, then, to exhort them, but the logic of things dictates that all peoples exhort their own, and this is something that doesn't require proof.

As for [the brothers' saying] that the Afghan is the first for his country, this is true and this is what makes the Taliban exhort the people via the mosques. It is a breech that they fill before us and are more capable of filling than we are.

<u>16: The Sixteenth Suspicion:</u> It is an extremely important objection, that I will describe as much as possible God willing, which was brought up by one of the brothers who was aware of what was going on around him (and this type is, sadly, really rare among the Mujahideen). He said: The Americans used us during the time of the Afghan Jihad to destroy their opponents, the Russians. They used us and they risked our lives. Now today, the Americans want to use us to destroy their opponent Iran, by pushing the Taliban and us with them into this war. And so they [the Americans] are benefiting twice: once by destroying Iran, and once more by destroying us in this war and keeping us busy so we will not fight them.

I say: This is a beautiful, nay, wonderful observation:

As a result of the concordance of interests in the conflict on not only the political, national, and international levels but within each country, it is impossible today for there to be a struggle between two parties where other parties hostile to the two [warring] parties do not benefit. It is therefore impossible to prevent them from exploiting this struggle for their interests in their own struggle with their opponents. This requires examples and an explanation, and this is not the place for that here.

Secondly, the fact that America exploited us and benefited from the struggle of Afghan, Arab, and other Muslims against the Russians is true, but it cannot be denied that that war was imposed both by the Shari'a and by reality and that Muslims achieved great goals and accrued great benefits. It is clear that whose benefits [for us] were not as they should have been, and that is for many reasons the most important of which were the diminution of the command levels on the part of the Muslims, the absence of planning and administrative minds, and other reasons that require in-depth, independent study. I say this as an introduction, and now let us move along to the topic of Iran, which is very important.

First: Even though America, the West, and the Jews wish to ignite a Sunni-Shi'ite war that will at the strength of the Muslims internally and tie them up in a long war, it will not solve what has not been solved for more than a thousand years, a problem that goes back to dogmatic, psychological, and historical issues about which I could go on at length. It does not solve the problems of Muslims. Quite the contrary, it solves the problems of the Crusaders and the Jews in our region, and that is a fact that cannot be hidden. Ever since the Taliban burst onto the scene, if one follows the policies of America and its proxies in the region, chief of which being Saudi Arabia and Pakistan, one can grasp very clearly their hidden agendas in pushing events in this direction: sapping the strength of the Taliban in Iran, thus killing two birds with one stone.

Second: Those in Arab circles who concern themselves with the Taliban say that the establishment of the Taliban was an American endeavor overseen by the United Nations, the goal of which being – according to their analyses – that the Taliban, after seizing Afghanistan, would head off with the entire strength of Afghanistan and launch into a war with Iran to achieve America's endeavor. And so first they attack their stubborn enemy in the Gulf, which is Iran, and then they destroy Afghanistan, bleed dry the weapons and ammunitions reserves, and get the country accustomed to the scheme of an over-arching secular government. Despite the fact that I do not agree with them in this analysis, I was among those who feared that the Taliban would fall into this trap and head in that direction as a result of pressures or hints from Pakistan which already has them [the Taliban] tied up internally, and find itself in a Sunni-Shi'ite cold war, behind which are the fingers of Saudi Arabia, Iran, and America. I was also afraid that the Taliban,

are the Soviet Republics to Moscow in the north, and southeast towards Pakistan, India, and the Arab region.

Third: The ultimate and important truth is that ever since the Taliban entered Kabul, their policies and the guidance of the Commander of the Faithful, Mullah Muhammad ‘Umar, have served to decrease the level of Sunni-Shi’ite conflict. Despite the fact that the majority of Afghanistan’s ‘Ulama and Hanafis of Central Asia, from India to Russia, say that the Shi’ites of Iran are infidels, and despite feelings of aversion, disgust, and hatred that some Hanafi Sunni Afghans feel toward the Shi’ites, Taliban press regarding the Shi’ites of Afghanistan in Bamyan, the north, or the minority group of them in Kabul, was friendly and reassuring. The Taliban’s policy has remained thus even today, despite the Taliban’s having stormed Bamyan and taken it by force, despite Iran’s open interference in Afghanistan, its incitement of the Shi’ites of Afghanistan, its establishment of several extremist sectarian parties aligned with it, chief among which Afghan Shi’ite Unity Party, and despite the military aid to its Shi’ite allies and the interference of the Revolutionary Guard in the war.

It remained the Taliban’s policy, to an astonishing degree, to diminish this conflict, and the Taliban media and the statements of their [the Taliban’s] officials were characterized by sobriety and even-handedness toward the Shi’ites of Afghanistan and towards Iran itself, which caused me and many other observers to decide to warn the Taliban leadership of this international trap and conspiracy to draw the Sunni Afghans and the Shi’ite Iranians into a war. This would have incited all the Sunnis and Shi’ites of the region, from Pakistan and India to Iraq and the Gulf, and would have led to a bloody catastrophe.

Fourth: On the other side, the surprise was complete. As opposed to the Taliban’s friendly and sober policy towards Iran, with Iran it [their policy towards Afghanistan] was inflammation of the situation, and opening the gates of conflict, war, and aggression. Iran continued to incite the Shi’ites against the Taliban even though they [the Shi’ites] are a weak minority. They supported Dostum and then Mas’ud, and then ratcheted up a fluctuating war of words via the senior Ayatollahs and elite of the Iranian Revolution and the Tehran government. Finally, they concocted the crisis of the lost hostages, then maneuvered and openly allied themselves with America, Saudi Arabia, Russia, and the countries of Central Asia to topple the Taliban. Moreover, the beginning of military war is represented by this alliance: after Mas’ud visited Tehran last month, Iran today has deployed more than 270,000 soldiers along the border and is beating the drums of war day and night. The day before yesterday, the first aggression took place, with tens of Iranian aircraft penetrating Afghan airspace.

As opposed to what we feared and what we expected, the beginning of this war, even though it was carried out to serve the interest of the Jews and America, was launched from Iran after a signal from America. Not only that, amazingly I learned last week from an informed source here that America informed the Taliban that it was America that stopped Iran from attacking the Taliban and Afghanistan, and that the Taliban owes America a favor and should surrender Bin Laden and the Arab Mujahideen or expel them from Afghanistan. Either this or America would inform Iran that it [America] would have no objection if it wanted to attack Afghanistan. And today, 11 October 1998, the Jewish American Secretary of Defense Cohen stated that America desires regional cooperation with Iran And that this was understood. And thus time has proven a strange fact, which is that Iran has become the cat’s paw of America in fighting Sunni Muslims, which make up 90 percent of the more than 1,200,000,000 Muslims in the world. This fact has turned all

expectations upside-down and laid bare the reality behind the conflict between the Shi’ites on one side and the World Order on the other, which is an imaginary, contrived, conflict, and the true conflict which is between the Sunni Muslims and the Crusaders, Jews and their apostate proxies.

Fifth: In Sunni Muslim circles in general, and among the Jihadist movements specifically, there are two explanations for this worldwide Crusader-Jewish alliance with the Rafidite Shi'ites today.

The first group leans towards the historical doctrinal explanation for this conflict among Muslims, and it is that the Shi'ites with their many sects, from the most tolerant such as the Ja'faris in Iran to the most extremist and infidel such as the Isma'ilis and Nusayris [tc: 'Alawites], were always allied with the enemies of Islam, particularly during the great conquests and troubles that have raged in the Muslim world. The Shi'ites were the vanguard of the army of Telegu [tc: a Mongol warrior] when it raided Baghdad in 656 (Hijri), which was the greatest catastrophe in the history of Islam and the entire East [of Islam]. Likewise, the Shi'ites were allies of the Crusaders in Egypt and Greater Syria, and their shores.

This is how the Shi'ites have always been. Those of us from Greater Syria will never forget Iran's alliance with the secular Nusayri Hafiz al-Asad, an enemy of Islam, and its support of his fight against the Islamic Jihadist Revolution in Syria [tc: most likely a reference to the Hama uprising of 1982], and the fact that the Iranian Shi'ites consider the Syrian Mujahideen to be Kharijite infidels. This position has been a launch pad for a historic doctrinal hatred on the part of those who curse the Companions of our Prophet, who insult his women, and who even curse the viziers of the Prophet, peace be upon Him. They consider Sunnis to be infidels, and they make war against them on this basis. America has agreed to establish a Shi'ite revolt and enable it in Iran; interests concorded in the midst of this.

The truth of the matter is that the conflict between the interests of America and the Jews on one hand, and of the Shi'ites on the other, in the Gulf and Lebanon is due either to theatrics created by Shi'ite propaganda about Muslims, or is limited struggle about influence and national interests, and the size of the Shi'ite role within the general order of things, which is the aggression of all Christians, Jews, and Shi'ites against the Sunnis.

The second group leans toward a political explanation for this peculiar Iranian position today, and Iran's alliance with the Americans (the head of the Crusades), the Jews, and Israel against the first initiative to establish a Sunni entity and nation. They say: the reason for this stance is the breakup of the Khomeini line and the Islamic revolution, which was hostile to the Jews and America, in favor of a secular Islamic movement that is in search of a place for Iran within the New World Order. [They also say] That this trend is not found in all Shi'ites, some of whom truly believe in their animosity towards the Jews and America, and who can attest to the persistent problems Iran had during Khomeini's time, right up until just before Khatami, with the conflicts between the Shi'ite Lebanese Hizbollah and its branches and the Jews, the West, Israel, etc. They [the second group] considers the Iran's current position of seeking to find a foothold in the New World Order to be an anomaly.

And so I say, with God as my aid:

We can adopt either explanation or the both of them together. This is what I lean towards [the both together] because the truth of the matter is clear to every Muslim, and that is that the Taliban have extended the hand of neighborliness and truce to Iran, have devoted all their efforts to fighting the New World Order, and have extended assistance to all Islamic Jihadist movements, Arab and Central Asian Muslim, at a time when Iran is allying itself with America, Saudi Arabia, and the enemies of Islam in fighting Afghanistan and the Sunnis. Using this as a jumping off point, it is necessary to prove a number of facts, both from the Shari'a and from political reality, in order to make clear what is right.

First: Even if we adopted the most simplistic of the Sunni 'Ulama's descriptions, and considered the Shi'ites to be generally a part of the Muslim community despite some of their innovations and misguidedness, then the very least we could say about them is that they are hostile to the Muslims in Afghanistan, and they seek to belong to the World Order. In this case, even if we give them great leeway, then the situation is as almighty God said: **"If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond the bounds against the other, then fight ye (all) against the one that transgresses until it complies with the command of Allah."**
[Surat al-Hujrat, verse 9]. And so it would be necessary to defend the Afghans and the Taliban against the aggression of Iran and the Shi'ites even if it were something discouraged; but it is in fact clearly judged by God and stipulated in the text of the Qur'an that it is a personal duty to come to the aid of an oppressed Muslim, even if it is another Muslim who is oppressing him.

If we were to adopt the historical and doctrinal explanation and its most extreme, it would likewise be necessary to fight the Iranians and Rafidite Shi'ites, the allies of the Jews and the Christians against the Muslims, because they [the Iranians] have taken on their [the Jews and Christians] characteristics and have become one with them**: "And he amongst you that turns to them (for friendship) is one of them."** [Surat al-Ma'idah, verse 51]. This is confirmed by all of the pronouncements of the 'Ulama of the Salaf of this [Islamic] nation, from Ibn Taymiyah, who devoted a lengthy chapter to it in his book of Fatwas (Part 28) when he talked about the Tatars and the Shi'ites alliance with them, to the statements of the 'Ulama of Islam who spoke in vexation such as Hojatolislam Abi Hamid al-Ghazzali, God bless him, to Shahristani, to the last 'Ulama of that era who were contemporaries of the Shi'ites and who knew them first hand both doctrinally and politically.

And so in both cases, fighting the Shi'ites, the Iranian Rafidites, and their local agents if they attack Afghanistan is a duty. That is the first thing.

Second: We believe, under any scenario, that this war under these conditions today is not in the interests of the Jews and Christians and America's plan for the region, and we must avoid falling into its grasp. This concords with the wise and praise-worthy policies of the Taliban, the latest statements of the Commander of the Faithful and the pronouncements of the Afghan 'Ulama that gathered in Kabul last week, and the leanings of the Taliban media. Despite this, they held to the Fatwa that Iran and America which incites it must be held accountable, and that in the case of Iranian aggression against Afghanistan, Jihad to push Iran out becomes an individual duty [tc: Fard 'Ayn] for every Muslim, and this will mean the recruiting of hundreds of thousands of those daring souls.

Third: The true direction for the Arab Mujahideen in Afghanistan is to move along with the axes of the two important battles I have mentioned above:

1 Prepare and embark on Jihad against the alliance made up of the Jews, Christians, and the apostate governments of our countries, by using our presence in Afghanistan and Central Asia; this is our fortified stronghold.

2 Prepare and seriously embark to assist and participate in Jihad with the Muslims of Central Asia in order to strengthen the roots of our base in Afghanistan and the surrounding areas, despite the necessity of defending the Taliban that the Iranian Rafidite aggression requires.

Fourth: Even if Iran and the Rafidite alliance were to wage a war of aggression, and even having to aid the Taliban, this does not come at the expense of the basic direction which as I mentioned above is our fundamental battle with the four-headed alliance; the Jews, the Crusaders, the apostates, and the sinners.

Fifth and Final: We can benefit from the previous lesson that was mentioned by the brother, which is that America and the West used us for their interests, but closed off the way for our own interests. They did this via many methods. We took notice from this lesson of the Afghan Arabs, and the Bosnian and Chechen Arabs, etc. and it is enough here merely to point them out.

17. The Seventeenth Suspicion:

Everybody knows that Pakistan was and still is behind the support to the Taliban. Everybody also knows that the government of Pakistan is an agent of America and will always be at America's beck and call. Therefore, Pakistan supports the Taliban with the permission of America, and this means that America supports the Taliban. We know that America will only support someone who is corrupt and an enemy of Islam, and this points to corruption of the Taliban. How can we fight along side those who are supported and guided by America?

I say with God as my aid: The answer to this suspicion is important and sensitive because the suspicion itself goes back to an incontrovertible truth, a truth that mistaken conclusions and shallow political understanding is based upon. This general affliction is widespread in the principles not just of the Jihadists but of the Islamist and Muslim movements in general. I will summarize the answer in points for ease of understanding, and I will present an introduction necessary to simplify the subject so it can be understood before entering into the essence of the suspicion. We must understand this subject from a sound political foundation and with an understanding of Afghanistan's relations with Pakistan and the world game.

First: As for the fact that Pakistan supported and still supports the Taliban, aids it, or at the very least is not hostile to it and does not stand in its way, this is true and the evidence of it is visible and well known. This is what I meant by the suspicion being supported by a sound base but conclusions [based upon it] were false.

Second: They say that the government of Pakistan is an agent of America and will not go against its [America's] wishes. Half of this is correct and half is incorrect. It is true that the government of Pakistan, in deed most and we might possibly even say all governments of the Islamic world, and just about the entire Third World, are agents of America or other pillars of the World Order.

But it is a mistake to say that they will not go against their wishes. This is a mistake and is based upon a limited and superficial understanding of clients and clienthood.

There has never been an agent that did not go against the orders of its master or whoever keeps it at its fingertips, even if it only rarely happens, such as what we see in the Emirs of some of the Emirates in the Gulf such as the Bousa'id families, the Nahayan families, and the Maktum families and their doppelgangers the Khusyan families and the Makbus families of this world. These were not originally states, nor governments, nor even Emirs despite the fact that the news talks about joint military maneuvers between the forces of the United States and the armed forces of Bahrain, for instance. And so what are they other than a group of Bedouin that have formed among themselves a colony to guard the oil wells until they are stolen; they are given the mission of watching over the plunder in exchange for an insignificant portion of the dividends of this plunder. Their existence, their guards, their government, and even their food, water, their whores and their booze are all dependent upon the continuous guarantees of their masters of the Jews and the Christians.

However, this extremely unusual case is only rarely repeated throughout the world. The general case in the world of clients and clienthood is that the client obeys his master and carries out his orders in areas where their interests intermingle. Greater or lesser degrees of independence are shown depending upon the importance of the client state, its strength, and the level of its interests, i.e. whether they are national, tribal, or personal. And so Nasser, for instance, was a client also, as was the Shah of Iran, Saddam, Zia Al Haq, and today the alliance of Mazar-e-Sharif [tc: the Northern Alliance], and the Saud family. The Shaykhs of Bahrain are clients. The Emir of greater Kuwait is a client. Are the independence, interests, and domestic, and international influence of each of these clients of the same weight, length, and width? Of course not. Even someone with the crudest understanding of the world of politics or international relations, or who even follows the news of the world and all that goes on in it knows this.

Despite the fact that this requires details and examples, we are forced here to summarize, and so all of those are clients. They seek to colonize whatever they want in general, to create a never-ending plunder of the riches of our countries and to transform them into a market to sell their goods and, in most cases, their ideological and cultural dependency upon their masters while maintaining a balance of interests in the region.

As for the master, in most cases it offers the client a bunch of guarantees or incentives that incrementally increase, beginning with a guarantee of the continuation of the client or his government, whether that be his family or him individually, or [a guarantee of] aiding him in robbing his people and country of some of the plundered dividends for his own interest or that of his family. That is in the best of cases. In other situations it is for the interests of his party or political bloc. This has been the model in our Islamic world.

The master likewise helps his client in hiding his scandals and in polishing his image before the masses. The needs of the client can reach the point where he is distributing prostitutes, drugs, and alcohol at a level befitting his loftiness if he is one of the royals, may God curse them all.

The picture is much more complex in client states that carry more economic, political, military, or strategic weight. Those clients, depending upon their aspirations and initiatives, can exceed the master's ability to control and dominate them. Complicating the matter for the master nation is the existence of

[Section Missing]

Pakistan’s fundamental political constituents are Pakistani nationalist sentiments, and these are very sharp and strong among the people and politicians, its Islamic identity, especially among the people, because of which Pakistan was split off from India and its dependency upon the West, particularly Britain and America which have bequeathed their colonial legacy. This is palatable to this people which is enthralled culturally by the English and the Americans after them, and its fundamental to the makeup of most Pakistani politicians. Everyone is resigned to the fact that Pakistan is America’s bounty with respect to influence, while a small sliver of its cake remains for Britain particularly with respect to cultural and societal influences.

The issue of the struggle with India forms a constant that no Pakistani politician can mess with, or else it will threaten his destiny and that of his party and political bloc. The latest evidence that lays this bare is the conniving of the Pakistani government with the American administration to progress in the area of nuclear detonations. The Zia Al Haq camp implemented the “Pakistan First” program, and the Westerners hung [their hopes] on the fact that there would not be a Pakistani government that would not conduct these detonations after India conducted them.

In Pakistan there are political blocs, the Army bloc, and the Military Intelligence bloc, and it is this triumvirate that rules Pakistan and trades or divides up centers of power. Despite the attempts to corrupt, many officers of the Army and Military Intelligence are still affected emotionally by the religious factor, such as the feeling of belonging to Islam and its identity in fighting the Hindus in India. And despite the fact that their understanding of Islam in general is secular and debased, its emotional effect is present and because it meshes with Pakistani nationalist sentiment it has become an important factor that can not be cancelled out in order to placate the American master. And because this master understands these matters, it is trying to not affect the dependence of the client but to force it into confrontation with it [the master] as long as its [the master’s] basic interests are safeguarded, the waterfall of plunder keeps running, the markets are open to plunder whatever national treasures are left, and the red lines of its interests in the area are not crossed.

Zia Al Haq talked about this when the interests and desires of the master collided with the interests of the client; he made his famous statement, “Pakistan first, then America.” It appears that this, in addition to the issue of Afghanistan, was the reason for his murder at the hand of his American master itself and his replacement. Red lines had been crossed in a manner unacceptable to Uncle Sam.

And so now we come to the subject of Pakistan, America, the Taliban, and the issue of Afghanistan…

The subject of Pakistan and the Afghanistan issue is long and requires a book by itself, but it is necessary in order to understand the subject of the Taliban. I find, however, that I must be brief and rely on the understanding of most of the brothers of this issue. This, at the very least, is what should be understood:

Afghanistan represents an important dimension in Pakistan’s national security in fighting two antagonistic regional rivals which are India and Iran. Pakistan played its hand and organized things so that its interests did not conflict with American interests during the days of the Afghan Jihad. This balancing act faced a number of crises, one of which put an end to President Zia Al Haq because he gave Pakistan’s interests over to America.

As I mentioned, the Taliban came to life spontaneously at a time when Pakistan had lost Hikmatyar, who had departed from its [Pakistan’s] policies and decided to make a play on his own. He formed with Rabbani an alliance with the triad that is hostile to Pakistan, which is India-Iran-Russia. This gave Pakistan a golden opportunity to build itself up as a new player capable of rectifying this loss, and so it strongly backed the Taliban.

• At first, America did not mind the appearance of a valuable player it could control via Pakistan.

• • The surprise that befell Pakistan and America came to light in two points that have not been solved as of yet, and I think that they will lead to the explosion of this regional balance as I will explain at the end of this section. The two surprising points were:

This valuable pawn, and by that I mean the Taliban, rolled along as a result of internal conditions and knocked off all the other pawns, becoming nearly the only player on the Afghan field, having decisively crushed the strongest player.

The Arab Afghan Mujahideen returned to Afghanistan, among whom was Shaykh 'Usama Bin Laden whose importance comes from his decision to play on the field of the Arabian Peninsula where the oil, America's holy of holies, lies. This issue was complicated by the establishment of an alliance strong neighborly alliance between those Arabs, who were continuing or preparing to continue terrorism against America and its clients, and the Taliban. Because of these two problems, America's policies began to conflict with the national interests of Pakistan regarding the issue of the Taliban and Afghanistan.

• America tried to control the Taliban via Pakistan and Saudi Arabia and through being patient, all in order to ruin them over time by playing the game of the Parties…by playing with money, interests, tribal and ethnic balances, and the various advice of Pakistan and Saudi Arabia…but the immediate threat and danger from the so-called Arab terrorists did not allow for the requisite patience, and so it became necessary for America to eliminate the Taliban in order to eliminate the threat of terrorist activity starting anew. By upsetting the balance in Central Asia, it [America] created Islamic Jihadist movements which Washington considers extremist, and it is striking that America's second most important playground after the Gulf (but important in the same way – oil), which is Central Asia with its oil that was bequeathed to it by Russia, is the largest of the spoils of its victory and that it all took place without a war following the Afghan war [tc: meaning the war between Afghans and the Soviets]. But Pakistan's dilemma in carrying out this American desire is very complicated…

On one hand, the alternative to the Taliban is the Parties, chief among which are RabbaniMas'ud-Dostum-Sayyaf, and they are allies of India. Pakistan cannot sacrifice one ally, the Taliban, and replace it with another that is an ally of India.

On another hand, there are widespread religious and scientific currents in Pakistan, and their organic meshing with the Taliban is considered very dangerous for the government of Pakistan, especially if Pakistan were to openly clash with the Taliban in the interest of the American master.

Finally, Pakistan knows the price of openly fighting with the armed Jihadist movements. It tried that and received a resounding message from the Jihad group in Egypt when it completely blew up the Egyptian embassy in Islamabad because the latter government [tc: Pakistan] surrendered three of its members to Cairo. The popular element today in Pakistan is very supportive of the Taliban and very in accord with the Arab Jihadist movements, particularly after the important popularity that Bin Laden has achieved among the Pakistani people.

of America. So the government in Islamabad knows full well the danger of conforming to the directions of America in fighting the Taliban and their allies the Arab Afghan Mujahideen. That is today…

In view of the fact that the organization of the Pakistani government politically, militarily, and with respect to the intelligence service is complex, the American master can still find in it those who will faithfully serve [America], those who are dedicated to the interests of Pakistani national security, and those who are completely sympathetic to the Taliban, the Arab terrorists, and the various Islamic movements. In my opinion, America's policies have been continually foolish, and this has been proven, ever since emerging on the world stage following World War II. It now faces a real crisis in Pakistan and Afghanistan and, soon, in Central Asia.

To finish up this subject, I will quickly summarize after having gone on far too long with what was necessary to understand some of this issue:

a. Pakistan supported the Taliban because of her interests in the national struggle in the region.

b. The Taliban has outgrown the imaginations of the Pakistani politicians who can no longer neutralize them. On the contrary, today they having to deal with the Afghans as equal and independent partner, and this has caused more than one crisis between the Taliban and Pakistan some of which have led to limited armed clashes in the border regions and to the closing of border posts for short periods. However, the two sides, Pakistan and the Taliban, have both quickly grasped the need each has for the other and the importance of each to the other.

c. America today is pressuring Pakistan to pressure the Taliban, but its ability to do so is limited as a result of a conflict with national security, the great support in the Islamic and Pakistani streets for the Taliban, the presence of many with Islamic sensibilities in the ranks of the Pakistani Army and intelligence service who are not dedicated to America as others are. As for proving that America is hostile to the Taliban, its proof requires an explanation of which we will present a summary, but we will stick to the obvious indications.

a. America offered the Taliban, via Saudi Arabia, the international recognition it desired along with a seat in the United Nations, membership in the Islamic Conference, and ample money and assistance in the interest of the issue of Bin Laden and the Afghan Arabs, but they received no reply. On the contrary, American found complete rejection on principle.

b. America struck Afghanistan with cruise missiles and threatened it with nuclear and biological weapons for the same reason [tc: referring to Bin Laden again here].

c. America joined openly with Iran in a strategic regional alliance what was supported politically, internationally, and in the media in its threat to the Afghan borders.

d. America and Israel today openly support the opposition Parties, provide Dostum directly with weapons via Turkey, and pay the Soviet Union's past due bills by supporting the Parties. If there had ever previously been room for even superficial suspicions regarding the relationship between the Taliban and America, those suspicions should be gone today for anyone with eyes to see.

As for Pakistan, it has begun to fear the Taliban's influences upon it. I believe that the regional threat posed by the appearance of the Taliban and what it has brought about will not be contained. It will spread northward to the river and into the nations of Central Asia, where the Taliban or their influence will have the ability to mobilize Muslims. Meanwhile, its true influence has taken hold among the elite Muslims and religious movements in Pakistan that have been set aflame by virtue of the presence of the Taliban, their victories, and the cries for Jihad that have not been contained by the river on the Pakistan-Afghanistan border but have crossed over on the wind and have come to portend great things east of Afghanistan as well. God's victory, God willing, is near…

I am moving on now to reply to the rest of the suspicions for which I could not find legalistic, political, or realistic basis and which I have named inflammatory and argumentative suspicions. I will choose three of them, and God willing with that we will conclude.

18. <u>The Eighteenth Suspicion:</u>

I did not hear this directly but was told about it second-hand. It has been heard numerous times, and it is important because it sheds light on the abject ignorance of the religion and the Shari'a and the reality and legalistic policies that are based upon it [this ignorance]. Some people say: **We do not accept the phrase "fighting for interests or the corrupt," and we do not accept this word "interests" because it traces back to corrupt and heretical Islamists and even Atheists such as al-Turabi, al-Ghanoushi, al-Nahnah, and many of the Muslim Brotherhood who brought into Islam that which does not belong. We only accept what God and His Prophet, peace be upon Him, said they did not say "interest."**

To this I say:

This statement, as I have pointed out, points to the ignorance of the person that says it with respect to religion in general and with respect to legalistic policies in particular. Whoever told that to those brothers of ours was guided by God, who also guided us and our religious wisdom, and it was they that told them that the word "interest" is not among the things that God and His Prophet, peace be upon Him, said. As for the fact that the Islamic leaders today are the ones that are bringing interests, corruption, heresy, misguidedness and straying from the religion of God into events, this much is true and I was one of the ones criticizing it. But who says that this erases the fact that there are legitimate interests as well as causes of evil to be considered?

The Imams of Islam are all Imams of the four sects, and then there are the famous Imams like Ibn Taymiyah, Ibn al-Qayyim, Ibn Hazm, etc. There has been a lot of talk in this regard, particularly regarding legitimate policy; there are even many discussions in the Fiqh regarding legitimate interests and the precepts of interests that arise from legitimate policy. It is a long discussion and there is not enough room here to relate any testimony about it. In Part II we had a bit of testimony regarding this, which was this quote from Ibn Taymiyah that fighting most of the time is to repel the greater of two corruptors and to garner the greater of two interests, and also his quote most conquests that took place after the Rightly Guided Caliphs were only conducted along these lines.

Most Shari'a policy scholars have said that most of the principles of Shari'a policy are based upon advantage and disadvantage. It is therefore known from reading about Shari'a policy that the relevant texts in The Book and the Sunnah form long threads of inference [tc: the Arabic word used – Instinbat – means "to coin a new word from an old Arabic root according to an Arabic pattern." It seems clear that this is what he is talking about, but since there is no handy translation for this in English, it is being rendered as "inference."], and the most of that inference is based on advantage and disadvantage; garnering advantage for Muslims while warding off disadvantage to them.

In Imam al-Shabati's books, among them "Adherence and Conformity," there are many great chapters on this subject. [According to al-Shatibi]. The intent of the Shari'a is to preserve the five necessities as he has outlined them and which have since become a subject of knowledge ascribed to him: preserving religion, preserving possessions, self preservation, preserving money, and preserving the mind. The Shari'a came [to us] through preservation. Are we supposed to nullify this great foundation of religion because some deviants, ignoramuses, and atheists among some of the preachers and leaders of Islamic works have exploited and perverted it? This is not something a rational person would say.

Rather, some have exploited general or like quotes from the Qur'an to suit their own purposes. God almighty said: [Qur'anic quote missing]. And so are we supposed to nullify the Qur'an because some have used it deviantly? Are we to nullify the Sunnah because some have quoted from it and perverted its interpretation as they saw fit? This is something that only an ignorant or lost person would say…And most of those who come out with these statements are among our ignorant brethren who have been led astray by the copious misguidedness of some of the leaders of the Islamist movements. For this reason the Prophet, peace be upon Him, has called the error of the learned one, the debate of the sinner over The Book, and the Imams who have gone astray the destruction of the religion. The Prophet, peace be upon Him, said that there are three things that destroy religion and he mentioned these. But [everyone] must be made aware because all the advantages and disadvantages that have been mentioned go back to what God and His Prophet, peace be upon Him, have said. There is no limit to the evidence, but we will have to be content with what I have presented above.

19. The Nineteenth Suspicion:

This is a single example of the inflammatory or silly suspicions that I wanted to mention, and I ask God to forgive whoever said it and to guide us all towards what He loves and what pleases Him, and may Satan keep away from us. I was informed that somebody said: **Those who are calling on us to fight in defense of Kabul are only doing it because they got places to live there, built houses, and put their wives and children in them. Then when danger came knocking, they cried to us to defend them!!!**

I say with God's aid:

One might think that it would be appropriate to disregard these types of suspicions, but I say there is noting wrong with answering some of them in order to close off Satan's entryways into people's souls. Strife, by God, grows in the hearts of believers and is awakened by Demons, Jinns, or mankind, and it is necessary from time to time to help out our brethren by pushing these suspicions back to the devil. And so I say: First: My brother, there are not more than ten or eleven Arab

families in Kabul; most are in other places. When the call to arms and the danger came, the heads of these families were warned about it early and we transported our families out of Kabul. We then, by the grace of God, defended Kabul with those who had taken up positions in the defensive gaps, those who are defending our existence and even our camps and guest houses, and even the existence of those who incite with this kind of talk…If it were simply a matter of defending our wives and children, then we would have had to not return but safeguard them far from Kabul; but we did return, and the real and legitimate story is in what I have outlined in the 150 pages you hold in your hands.

Second: Those who came to Afghanistan with their families, my brother, may God guide you and forgive you, did not come here out of want and perdition, desiring the castles and pleasures. In fact, it was completely the opposite. [tc: Writer is speaking sarcastically here] All of us came for the creature comforts, thank God, and the worldly pleasures here, and so we put our women and children in neighborhoods of snakes, scorpions, malaria, typhoid, amoebas, and the hardships of Afghanistan that you already know about such as poverty, disease, danger, siege, and backwardness. We came here by the grace of God desiring immigration [tc: hijra], Jihad, and [community] ties, or because we were fleeing oppression; most of us came for both reasons put together. None of us from what I know, came for a world we could win or a woman to marry; rather we were emigrating and we ask God for his dedication.

[Section Missing] Even before this, what comes to mind is what God said: ((quote)). By any measure of religion, legitimacy, rationality, and sound logic, would Mullah Muhammad ‘Umar ever reach the level of Mas’ud and the corruptors of the Parties – those Communists who rule for four corrupt years and who did not rule by the Shari’a, and during their era corruption, infidelity, misguidedness, banditry, and plundering appeared. [Whereas] They [the Taliban] have ruled for two years from Kabul and they have implemented the Shari’a, carried out the [Islamic] punishments, secured the roadways, and group prayers have become crowded. These things we continue to see today…

They [the Parties] ruled and the West was pleased, and so they went along with them until God got rid of them. And the West is still seeking their return [to power] and is enabling them. They [the Taliban] have ruled, and the West and their proxies are discontent and are resisting their existence [to the point where] even cruise missiles are falling on their heads and the Rafidites and their allies are lined up on their borders and within their territory. What is the evidence of this in what God said: [quote missing]…This is regarding the implementation of God's Shari'a and its permanence in Afghanistan and among the Muslims there. This is the biggest reason we can not equate those who implemented the Shari'a and are the enemy of the Jews and Christians with their polar opposites who are allied with the Jews, Christians, and Shi'ites.

As for their [the Parties] relations with us, they worked in cahoots with the World Order to pursue us, and today they are working in cahoots with them to uproot us from the face of the Earth. They [the Taliban] gave us shelter and took the burden of the cruise missile [strike] on our account; the first of the reasons for this international attack was our presence…And the world came to them and America made offers, via the Sa'ud family and their latest errand boy the vile Turki Bin Faysal, of international recognition and money up to their ears if they accept, and [America made] threats of invasion and destruction if they do not. This just made them want to protect us more…and so how can you compare the two? God forbid! Even among the Parties themselves…all other things being equal, how could you compare Hikmatyar, with all his faults with Rabbani and Mas'ud: one kidnapped the Arabs and wanted to surrender them [to their home countries] while the other threatened armed force to free them…how can you compare one with the other? How can we forget the preference shown us? I can not imagine what accounting such talk could be based on…

During the last battle, Sayyaf's forces attacked Kabul from the direction of the Arab's positions, and they [the Arabs] repulsed them. Taj Muhammad gave a statement – and he is possibly the best of them – where he cursed and hurled insults and foamed at the mouth, then said that if he were to get his hands on them [the Arabs] he would slaughter them one by one starting with Bin Laden. As for Mullah Muhammad 'Umar, after the cruise missiles hit, said: "If there were no one left to host Bin Laden and the Arabs except for me, I would shed my own blood and not give them up." And so how are the two alike? What is it you have that allows you to judge this? Truly the eyes are not blind but the hearts are.

…the Taliban were established and the international conspiracies and formulations began as I have described and all of you have seen. And who believes that there would be an Arab presence much less camps if – God forbid – Rabbani, Mas'ud, and Sayyaf returned with their Shi'ite allies and the World Order? Whoever thinks that should think again.

Whoever has not understood what has been happening to us up until now, well, I do not know when they will ever understand. I ask God that this not come to pass, and that they see for themselves the oppressive price of ignorance of reality and its consequences with respect to poorly assessing matters. There is no strength but by God.

20. <u>The Twenty-First and Final Suspicion:</u>

This is a suspicion that I should create an independent tape about to present to the Islamic street in general and the Jihadist street in particular, however I will summarize some of my answer here because I mentioned it in presenting the topic, which is fighting at the side of the Taliban, and proved it with Shari'a. This suspicion has been related to me second-hand a number of times, and I have heard it from one of the brothers that are considered students of Islamic Jurisprudence; someone related it to me and attested that they were quoting from them. It is about me: Abu Mus'ab is just like so-and-so and so-andso. Yes, he is a partisan writer, a political visionary, and a Jihadist thinker…but he is not a student of Islamic Jurisprudence and has knowledge of Islamic Jurisprudence. On the contrary, he himself has said on most of his tapes: I am not a Mufti and I have no knowledge of Islamic Jurisprudence. Rather, I quote from Fatwas I have asked about, proof I have found for myself in books of Shari'a, and opinions I have formed for myself through my own efforts. So how can we accept Fatwas from him on such sensitive matters as these? We only accept them from 'Ulama, those with knowledge of Islamic Jurisprudence, and students [of Islamic Jurisprudence]; only those who know what God and His Prophet, peace be upon Him, have said.

I say with God as my aid: I told the brother, who is a student of Islamic Jurisprudence, who protested to me what those other brothers said: As for me not being Mufti, well, yes and thanks be to God. And I will repeat what I have said in my tapes: I am not a Mufti and have no intention in the future of ever becoming one, God willing. Likewise, I have no specialization in Islamic Jurisprudence. The things I have quoted in my tapes that relate to Fatwas and judgments from the Shari'a dealing with Jihad, [Jihadist] movements, and legitimate policy are things I have asked about from those with a sound foundation in these matters and whose conclusions I have understood, or they are issues that are well known from books that I researched, located, and quoted from for evidence like I have done in this study. I must, however, make a few observations in this regard:

First: For every issue I have spoken about, I have referenced the evidence I have found in the Shari'a regarding it and which formed the basis of my conviction just like with this subject which is fighting at the side of the Taliban and Muslims' judgment of them. In Part II, I made detailed references of evidence, and this was not a Fatwa from me but rather evidence I came by the grace of God. And as I mentioned in the Introduction, in these situations and times where God is putting us to the test by the deviance of most of the famous 'Ulama and their hitching themselves to the train of our apostate rulers and their masters the Jews and Christians, and by the murder and imprisonment of the precious few Jihadist 'Ulama and preachers and the silence of those who are afraid and cowed. It is an extremely rare question that requires

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And as for the Fatwas and then their opposites [being issued] in the same week, and by God sometimes even in one single Majlis, what in all honesty was that about? Issues pertaining to blood, possessions, and money…and judgments about the money and the doctrines of the people, and who is on the right path and who has gone astray. Likewise here on the field of Afghanistan are those on this noble mission [tc: fighting the Jihad] who have been quoted some of these words I have just quoted…that Afghanistan under the rule of the Shari'a is not the House of Islam, and Mullah 'Umar is just like Mas'ud and Rabbani is just like Hikmatyar, and fighting in the defense of those who say There Is No God but God [tc: Muslims] in Bosnia is not martyrdom in the path of God but we sincerely wish that whoever is killed there is forgiven because the sword wipes away all mistakes!! This is because [tc: still speaking sarcastically here] the banner of that Jihad was not pure and based upon Monotheism and the program of the Salafists in the opinion of our friend and his friends who today represent the Salafists.

These examples are sufficient so that we do not labor too long and so we can emerge from this discussion, and God willing from this calamity that afflicts Islam and Muslims everywhere. Nobody thinks that I am accusing the Jihadist Movement of blundering about in Islamic Jurisprudence, which means that the Islamist and other movements are in good health.

As for the other thing that the scholars of London were notorious for, they issued an opinion to the people to the effect that anyone in the employ of our countries today – anyone who takes a government salary – from the teacher to the janitor to the doctor to the driver to the postman to any other employee is in the realm of sin. As for the employees of the organs of authority, such as the police, army, and security, they are in the realm of infidels.

As for whether a unified Jihadist group were to be formed upon the Salafist doctrine…Oh the fuss that this word (Salafist and Salafism) has caused and the abomination that has become attached to it. They [the religious scholars in London] said that if this group were to be formed, as happened in Algeria with the establishment of the Armed Group [tc: the GSPC], then there would be no difference between the realms of sin and infidelity. Anyone who was with the group as Muslims united and everyone who is with the State, no matter their job, would be in the realm of the infidels and it would be a duty to kill them even if they were merely a gas station attendant. These are some examples. This scholar and his handler have ruled that we are heretics who failed to comprehend Monotheism and the doctrine of the Salaf when we disavowed it. And would that this were only against us…on the contrary they, the Jihadist literature, and the Jihadist groups and many of their leaders have maintained this [stance] ever since.

A third scholar from among those called the scholars and Muftis of this Jihadist movement has joined with the London scholars, and he wrote about doctrine, infidelity, and belief, and concluded at the end of it that most Muslims today – he actually said the majority of Muslims today – are not exempt from the shortcomings of faith. The only exceptions to this are the Muslims in the jungles of Africa, and the ignorant peoples of the Amazon and the frozen wastes of Siberia!! He issued [a Fatwa] saying that both the killer and the killed in this current Jihad in Afghanistan are in Hell!! Thus, he who fights to implement the Shari'a and to protect those Mujahideen and immigrants around him, and he who fights along side the Shi'ites in defense of the Jewish Crusader World Alliance, both of them are in Hell. Thus, those Muftis have jumped from passing judgment on that which is permissible and that which is forbidden As for The Big Scholar [tc: probably

referring back to one of the aforementioned scholars from the paragraphs above], he has said that Afghanistan is not the House of Islam that should be emigrated to! I can also mention that he was asked one time what the ruling was about dealing with the English, and he said that it was just like the ruling about Abyssinia when the Muslims emigrated there…this is after having ruled in a different Majlis that they [the English] should have their blood and wealth taken from them…

Part Four

Important Notes for Whoever Is Concerned

And now as I am within sight of this study, I ask almighty God to accept it and to vouch safe my intention and to inscribe His goodness in my heart. As a summary I mention the following:

- In the Introduction I presented three bases for entering into the study. The first is that the issue controversial and must be dealt with among the brethren by means of factual and Shari'a evidence as well as Islamic literature dealing with the controversy so that there is no room for the brethren to make jabs at one another. I then made it clear that this is our position and our testimony by virtue of what we have learned and what we have seen and what we have learned from those who remember. Also, that the legitimate political Fatwa changes according to the changing opinion and the whim of the people, and so if God raises the good deeds of the Taliban then our testimony of them goes up accordingly, and if God forbid it were to change to bad then opinion would follow and people would say "you guys say one thing and then something else…" Every situation has its place in Islamic law.
- I then pointed out that the support for the legitimate Fatwa is reality, and the reason behind the mistakes of the brethren vis-à-vis the subject of fighting at the side of the Taliban is ignorance of the reality of the parties to the struggle and the reality of the conspiracy or the international game being played in Afghanistan.
- Then I moved along to Part I where I presented testimony and a comprehensive description of the three primary interested parties to the struggle which are the Taliban, the opponents of the Taliban, and the Arab and Muslim Mujahideen, immigrants, and those who have come to the aid of the Taliban. I then presented the nature of the international conspiracy and its regional allies.
- • In Part II I moved on to quoting evidence from the Shari'a regarding the legitimacy, permissibility, and duty of fighting at the side of the Taliban by virtue of the Sunni doctrine and the sayings of the 'Ulama in these types of situations. This was done by providing answers to two fundamental issues:
- o The judgment regarding fighting at the side of Muslims, even with their heresies and shortcomings, against an onslaught of infidels, apostates, and corruptors.
- o The judgment regarding fighting at the side of Muslims who have given us refuge from an infidel onslaught that has targeted them because of us and has targeted us with them.

I then moved onto Part III which consisted of responses to the suspicions that have been stirred up. There were 20 suspicions including ones dealing with Shari'a, political ones, and others.

And now I move to Part IV where I will clarify some elements of the issue as well as important thoughts on it, and then I will direct a message and a call about this subject to whomever among the Muslim groups cares.

First: It is obvious from living with them that within the Taliban are two undercurrents. The first is just, strong, and commanding, and we assess them by the good they do in comparison with others for the religion, the Shari'a and the interests of Muslims, and with respect to sheltering us, being neighborly with us, and cooperating with us and other Muslims in carrying the banner of Jihad against the tyrannical world system. Among those good men, as we have assessed them are the Commander of the Faithful and many of the Shaykhs and Taliban officials today. And there is a weak undercurrent, but one that is present in the Taliban, in the form of those who are allied with some of the regional or world powers for the purposes of personal gain. Their danger is in their willingness to abandon the Arabs, the Muslim immigrants, and the Jihad of the [Muslim] nation for personal advantage even if their thinking is towards Afghan advantage. These men represent a weak and corrupt force currently.

I say that wisdom, logic, and religion dictate that we support the strong undercurrent of good as represented by Mullah Muhammad 'Umar and those with him, and solidify that which is good among them, while not lending credence to the other undercurrent by wrong-headed practices or through negligence in positions we must take…Because were we to do the opposite and let the good undercurrent be swept away, God forbid, and the other undercurrent became established, then the ignorant and those with differing opinions from us would say "look, we told you that they were corrupt." Reality would be thus if we do not come to the aid of the good and strong; peril would come to pass. We would let ourselves down and let the people down, and we will have blasphemed against a blessing and it will have fallen away from us, God forbid.

Second: There are great possibilities and awesome duties ahead of us in order to achieve our desired hopes…The first of which is standing with and waging the Jihad with those men [the Taliban] in order to achieve the greatest benefit for The Religion and to push the corrupting elements away from Islam and Muslims. The second of which is participating in building this country in all areas through assisting them [the Taliban] economically and socially by offering advice and by facilitating and exhorting those Muslims who are able to immigrate here and fulfill their role in reviving this immortal nation, which has come to us as an opportunity after a long absence, for the people of the Sunnah. We have the duty to preach and to promote virtue and prevent vice through wisdom and righteous religious exhortation, and at the same time through sound logic and knowledge of and immersion in reality. This is in addition to experience gained from our past failed experiments as Arabs in Afghanistan about which enough has been said. We must learn the language of the people, get to know their situation and understand their conditions, and then assist them to the extent of and according to that knowledge.

Third: The land here is among the richest spots on Earth with respect to agriculture and underground mineral wealth, as well as avenues for internal and external trade. The Arab Mujahideen and Muslims must think seriously about looking for their daily bread in a right headed manner that gets us off the path of beggary and panhandling that Islamic works and Jihad found themselves on for the last half century, particularly the last two generations. The true livelihood is [to be found] in the shadow of the spear, firstly, and secondly by exploiting the land to extract its riches.

and this immigration [tc: hijra] will last and this Jihad will last until Judgment Day. And so I advise those Arab Muslim brothers and everyone else who are immigrating, individually and collectively, to study the opportunities for living and prospering, as well as the sources of livelihood, in this country and then to tell others that the country needs them. Firstly [it needs] their self-sufficiency and, secondly, to build the country and help it economically. As for livelihoods, the most abundant is the mobilization toward Jihad in the North where the livelihood is in the shadow of the spear. Before us is the legacy of a great nation that has been smashed to pieces and its treasures left to the complicated imagination of God, but bequeathed to us on Judgment Day, as the Prophet, peace be upon Him, said.

Fourth: Before us – and God knows, after having enabled and then prevented those Afghan Mujahideen, and us with them, from [having] their country – before us is this blessed river Jihun and all that is beyond it…I say "blessed," and God knows that the Prophet, peace be upon Him, is quoted as having said, "There are four rivers from heaven: the Sihun, the Jihun, the Nile, and the Euphrates."

On the subject of Central Asia, and the endeavor of Jihad and Islam there, which I will hopefully discuss in a future edition, I say that all the prophesies, the political justifications, and military evidence are in agreement that from here [Central Asia] will come the birth of grand undertaking that could be the most important Jihads of this resurgent [Muslim] Nation. [I say this] Because of the news and data coming from there as well as the doors that have opened [there] for the strengthening of our bases for our Jihad that we left behind in our own doomed and afflicted countries.

The Prophet, peace be upon Him, foresaw this in meeting with the People of Truth and establishing a nation for Islam and the black banners. God and His Prophet ordered us to go there even if we had to crawl across the snow. And he said that 'Abdallah al-Mahdi is there, from which derives the power of the Mahdi Army.

There is a story about him that he departed here, paid tribute at the Ka'ba and then continued on to take part in the great conquests of Islam in Damascus, the capital of Islam, and Fustat [tc: modern day Cairo], its command center at the end of that era. Here is clear political and military evidence that this region is our stronghold and the source of our power as Muslims with its good, rugged land and its prickly, warrior-like peoples. It is the source of our power as Muslims and the source of weakness for our Christian and Jewish enemies; their power in our countries of origin today is being put to the test by Almighty God.

God has blessed 'Abdallah 'Azzam, Shaykh Tamim, and our early martyrs in this blessed land. God blessed them for how they foretold of this, and most of the brothers do not understand or else they belittle their point of view and foresight. They foretold that this Jihad would take place, that an Islamic nation would rise up, and that its armies would go forth from Kabul to conquer Moscow and Beijing and from there they would venture forth to liberate Jerusalem…so god has greatly blessed them. Shaykh 'Abdallah used to say: "It is little wonder that a man, when it is argued that planting a tree, the ripening of its fruit, and the harvest time is like the undertaking of Jihad and Islam in Afghanistan, would say, 'No, because I get to go back and replant my land…' Its [Afghanistan's] land is a salty marsh [tc: writer is speaking metaphorically here] in need of reclamation, tilling, and planting before it will bear fruit and its harvest time will come." He, God bless him, calls upon us to harvest this land of its fruits and resources by reclaiming it and planting

it. It appears that things will be as he, God bless him, foresaw…

I assure you, and I know the condition of our countries…the peoples we have left behind us are haggard and weak today, and most of them have gone astray from God's religion. They only do it [religion] for show, or they are ignorant, fearful, or have been duped. Most of our 'Ulama have been corrupted; they have sided with the apostate rulers and defended their interests of the Jews and Christians, and those who speak in our name have filled the parliaments of the infidel governments. And anyone who has gone outside of this corruption has been murdered, imprisoned, or exiled to the ends of the Earth except for those who hid away downtrodden with their religion, and they are very few…And so the condition of our peoples today is that they are competent to assume this trust, God knows.

The enemy is entrenched with its internal and external forces that have expelled us from our houses and our property all because we said that God is our lord. And so we spread out over the Earth and tried out all the peoples, and there we were with the infidels and the Muslims, more miserable than orphans at a pauper's table. Then God brought us as immigrants to this luminous fortress by his goodness, honored us with the greatest of aid in the form of the Afghans, and opened the doors for us to Central Asia and the Muslims there so that we may strengthen them against our enemy there. That enemy is before us now within the borders of Afghanistan as well as beyond the river. I have already pointed out, in detail, the logic of the Shari'a which is bolstered by political and military strategic logic in this regard.

We are in need of this base now. We are in need of allies in it [the base], and God has given us Afghanistan, the Taliban, and the Jihadist movements in Central Asia, and they are our allies. More than that: they are our brothers by virtue o religious and doctrinal ties. We must fight in defense of our allies and our base, and we must give power to the good people there over the corrupt, deviant, and weak. This will then be within our comprehensive vision of returning to carry out the trust for which we ventured forth, particularly the liberation of the holy places…the sanctuary of God and the sanctuary of His Prophet [tc: he is referring to returning to Saudi Arabia after training in Afghanistan to liberate Mecca and Medina]. Then to Jerusalem where there were pivotal battles in days of old, where we will receive the pure banner just as the Armies of the Mahdi received them, followed by Jesus, peace be upon Him. God and His Prophet, peace be upon Him, will be taken upon those who are true to His Sunnah, not upon those who are revisionists, God willing.

…No one can be excused from it: no father or mother, no religious leader or Shaykh, and no commander or Emir of a movement…Because it is imposed by God, no worshipper of God can be excused from it.

[tc: Here the author offers a series of quotes from the Qur'an to illustrate the various points he's made throughout this study].

1st quote: "Then would those who are followed clear themselves of those who follow [them]: they would see the Penalty and all relations between them would be cut off." [Surat al-Baqara, Verse 166].

2nd quote: "And the would say: 'Our Lord! We obeyed our chiefs and our great ones, and they misled us as to the right path.'" [Surat al-Ahzab, Verse 67].

3rd quote: "God hath purchased of the Believers their persons and their goods; for theirs (in return) is the Garden (of Paradise). They right in His Cause, and slay and are slain. A promise binding on Him in Truth, through the Law, the Gospel, and the Qur'an. And who is more faithful in his Covenant than God? Then rejoice in the bargain which ye have concluded. That is the achievement supreme. Those that turn (to God) In repentance; the serve Him, and praise Him; that wander in devotion to the Cause of God; that bow down and prostrate themselves in prayer…" [Surat al-Tauba, Verse 111 and part of 112].

4th quote: "Among the Believers are men who have been true to their Covenant with God. Of them some have completed their vow (to the extreme), and some (still) wait. But they have never changed (their determination) in the least." [Surat al-Ahzab, Verse 23].

5th quote: "Behold! They came on you from above you and from below you, and behold, the eyes became dim and the hearts gaped up to the throats, and ye imagined various (vain) thoughts about God! In that situation were the Believers tried. They were shaken as by a tremendous shaking." [Surat al-Ahzab, Verses 10-11].

6th quote: "Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere." [Surat al-Baqara, Verse 155].

7th quote: "(Respite will be granted) Until, when the apostles have given up hope (of their people) and (come to) think that they were treated as liars, there reaches them Our help, and those whom We will are delivered into safety. But never will be warded off our punishment from those who are in sin." [Surat Yusuf, Verse 110].

8th quote: "Our Lord! Pour out constancy on us and make our steps firm. Help us against those that reject faith." [Surat al-Baqara, Verse 250].

Closing Chapter

God almighty said: "Soon will ye remember what I say to you (now). My (own) affair I commit to God. For God (ever) watches over His Servants." [Surat al-Mu'min, Verse 44].

Beloved Brothers: History books have told stories of the Muslims in Andalusia [tc: Spain] that at the end of the four hundred years during which Andalusia was conquered and a flourishing Islamic society was built, the Christians clashed with the Muslims. They isolated their [the Muslims'] forces and were driven from much of Andalusia and laid siege to the most prominent of its capital buildings, Cordoba, and prepared for the decisive battle that would decide whether it would be Islam in Andalusia or whether the Cross would prevail.

Now the Emir of Cordoba, Ibn 'Ibad, was a famous horseman, poet, and scholar, and was one of the great thinkers among the Andalusian kings. He gathered together his counselors to ask their advice on the topic of asking the Murabitun Nation of Morocco and North Africa, whose Commander of the Faithful was the good warrior King Yusif Bin Tashifin, for assistance. Most of this retinue advised him not to call upon them because they, in other words the Murabitun, would be coming from a poor desert country and if they were to see Andalusia and the creature comforts there they would push the Christians out, force King Bin 'Ibad to concede, and take over Andalusia and annex it to their kingdom. They would rather benefit the Christians and curry favor with them than subject their king to oblivion at the hands of the Murabitun even if they are Muslims.

So he [the king] listened to those present, then told them he would need to think it over for the night and take his own counsel. He gathered them together on the following day, and they asked him, "What did you decide, oh Emir?" He said, "I looked at our problem and saw that 'you look after the camels and do not look after the pigs'." After that he offered these words as an example. If the Murabitun were to make me their slave and take my possessions, then the worst that would happen to me is that I would become a camel herder for the Muslims. If the Christians were to take me and confiscate my possessions and I became a slave to them, then I would become a herder of pigs for the people of the Cross. And so logic and religion truly indicate that it is better to be a herder of camels before being a herder of pigs.

And so I say to our brothers here who do not see fit to fight along side the Taliban and who stir up all these suspicions I have mentioned: we here in Afghanistan are in a country ruled by the Shari'a, even if there are those among them I have mentioned [i.e., those with religious shortcomings]. If this country were to disappear and their [the Taliban's] opponents, the allies of the World Order, were to come there would either be liquidation or else exile and scattering to the ends of the Earth either to places of refuge with apostate governments that threaten us day and night we have already sampled, or as refugees with the Christians.

If we are in the worst of circumstances with Muslims, even with their heresies that we can see, and we wage Jihad with them against the infidels, live among them, promote virtue and prevent vice, and prepare for our own Jihad or else immigrate with our religion, how is this equivalent to being among those who say the Father, the Son, and the holy spirit? In other words, God is the Father, Jesus is the Son, and Gabriel is the Holy Spirit; three that have become one and are a god to be worshipped via a cross. We [the Muslims] would be threatened with arrest and our children and families with [charges of] sedition. We would be subject to infidel judgments and authorities and other calamities...God does not equate this with that, and so we herd the camels and not the pigs.

History tells us: Ibn ‘Ibad asked Ibn Tashifin, who was a warrior king over 90 years old, for assistance and he ordered his soldiers to tie him to his horse so that he would not fall off because he was so decrepit.   And so the Murabitun soldiers of Morocco met with the soldiers

of Andalusia at the famous battle of "El Zalaqa." God came to the aid of the people of Islam, scattering the Christian armies and extending the age of Islam in Andalusia another 400 years. Ibn Tashifin withdrew from the field of battle ordering his soldiers not to take any of the riches [of Andalusia] with them. This followed from his common sense thinking, from his religion, and from his mind. He said, "herd the camels and do not herd the pigs."

The pages of history go on and on telling us stories…about how the last of the Bani al-Ahmar Andalusian kings of Grenada, called Abu 'Abdallah al-Saghir ["the lesser"] ended up – he that accustomed the Muslims of Andalusia to the rest of the world and all that was in it, and abstained from Jihad and from carrying out God's rights. They [the Muslims] were surrounded by the Christian armies, and he [the king] placated them by handing over the city, leaving with his gold, his women, his retinue and his entourage without safeguarding the rights of those Muslims who remained behind. And so they [the Christians] accepted. They entered the city and plundered it, and history has recorded such things as would make the heart weep blood for what happened to the Muslims after that. What we can see from the story is that when Abu 'Abdallah al-Saghir was sailing his boat down the river on his way out [of the country] with his old mother who had seen life and the kings and events that had passed through it, she looked at Andalusia in tears as the boat crept further away and made her famous statement:

"You weep like a woman For a kingdom you could not defend like a man"

I say to my brothers whom God has shown the Truth, He has shown us and them the path and has granted us His aid…I say that god will not permit this country to disappear or for those impure ones to come and implement the plan of the United Nations and the New World Order. [If that happens] They will depart to destinations of humiliation, fear, and starvation in unmentionable countries of the Earth, and there they will remember what the mother of 'Abdallah al-Saghir said:

"You weep like a woman For a kingdom you could not defend like a man"

There [in our exile] we will weep for Afghanistan and the security and material prosperity we enjoyed there that like men we did not keep a hold of. I ask God that this does not befall this wealth and this blessing, but that we preserve it like men and that God accepts it from us and from you.

As for us, with God's agreement, the book of God guides us: "Then fight in God's cause—thou art held responsible only for thyself—and rouse the Believers. It may be that God will restrain the fury of the Unbelievers, for God is the strongest in might and in punishment." [Surat al-Nisa', Verse 84].

And God's Prophet, peace be upon Him, has guided us. He called us to the religion of God to forbearance, to promote virtue and prevent vice, to look after the most ignorant of the ignorant, and to keep renewed the epoch of the people of Islam. [He also called upon us] To govern his nation by the wisest of laws and wisest form of government and to understand the reality meant by the saying: "I have decreed that the people are to be addressed according to their intellectual abilities." Peace be upon Him. Then followed the Rightly Guided Caliphs, who were also like that, and then our Worthy Ancestors [tc: Al Salaf Al Salih] among whom were industrious Imams of Islam.

This Ibn al-Mubarak promotes [virtue] and prevents [vice], and isolates the unjust Emirs – and they are among the elite of Muslim Kings, equal to Harun Al-Rashid – the oppressors and the deviant.   And he refused to